(14)

THE OLD ORTHODOX FOUNDATION OF RELIGION:

Left for a Patterne to a New REFORMATION.

Collected long since in *Amsterdam*, by Mr. HENRY AINSVVORTH, that judicious and learned man, for the benefit of his private Company:

And now republished for the Profit and Information of

Presbyterians, *Independents*, *Papists*, *Anabaptists*, *Arminians*, *Antinomians*, *Ranters*, *Quakers*, *Seekers*,

AND

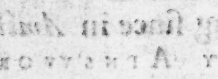
All that desire to know Christ Jesus & him crucified.

By *S. W.*

1 Chron. 28. 9. *Know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.*

Joh. 17. 3. *This is life eternall, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

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BIBLIOTHECA BODLEIANA

The Stationer to the Reader.

READER,

THe times require not onely a *private ſearch* to overthrow *Hereſies*, but alſo a *publick Declaration* againſt them, which that it may be done to *Gods glory*, and to the *furtherance* and *propagation* of the *Goſpel*, every *Chriſtian* is bound in *conſcience* to put forwards for a right *building* upon a ſure *foundation*, for eſtabliſhing *Truth*, and overthrowing of *Errour*. Know, this *foundation* hath been long founded on a *Rock*, and *Hell* and *Devils* cannot prevaile to overthrow the ſame; *Gods glory* in ſetling of *Religion*, may by *ungodly* and *wicked men* be hindered for *a time*, and taken away from a *Nation*, yet the godly ſhall not fall either *totally* or *finally*; for they that diligently *ſeek*, *ſerve*, *feare* and obey *God*, doing that which is *right* and *juſt*, ſhall continually have and enjoy inward *comfort* and *conſolation*, to the cheering of their ſad and drooping *ſpirits*; for if we have never ſo many *croſſes*, *loſſes*, and *afflictions*, yet if we earneſtly *flie* unto, *relie* upon, *call* and *cry* unto *God*, and wait with *patience*, hee will enable us to bear them, or take them from us. It's too true, and wee find it by daily *experience*, that when the *Lord* doth forſake men, and hideth his *countenance* from them, they *run* (as *Saul* did in the like caſe) to a *Witch*. We may plainly *perceive*, that *true Religion* is not only *running*, but *flying* away from us, for *Piety* is in a manner turned into *Hypocriſie*, *Love* into *Envy* and *Malice*, *Learning* is *diſcountenanced* and *troden down*, *Diſputes* and *Wranglings* cryed up, as every man *fancieth*; true *preaching* of the *Word* little *regarded*, and leſſe *practiſed*, *Juſtice* ſo *ſlowly executed*, that the poor *Client* or *Petitioner* is ſo much *delayed* to have *right* done unto him, that before his *ſuit* is ended, hee either gets a *ſhrowd* or *Coffin*, which he findeth by *delays* ſooneſt *granted*; and for ſetling the *reformed Religion* according to the *Word of*

God, and the example of the beſt reformed *Churches*, it is now in no *Act* or *Order* to be found; for even now is the time which *Apologies* are made and *printed*, to *maintain* and *uphold Popery*, *Hereſie*, nay *Blaſphemy*, and hot *diſputes* for the ſame. *Impiety*, is grown as great as a *Juſtice*, that doth no *right*, nor takes no *wrong*; for we daily *ſee* and *know* ſad complaints of *Loſſes*, *Croſſes*, *Bloodſhed*, one *fighting* with another that are of the ſame *Religion*, this the *Jeſuites* and their *Confederates* have *projected*, and now brought to *paſſe*: We had *warning* hereof long *ſince*, and therefore *Qui ante non cavet, poſt dolebit*: Nay, have we not more then *Hereſie* and *Blaſphemy*? Yes, we have *Hatred*, *Malice*, *Robbing*, *Murder*, *Adultery*, and what not? *carried* on with a high *hand*. But for *Piety*, *Charity*, *Honeſty*, *Love* and *Unity*, theſe are ſcarce to be found; and for *Reformation* of *life* and *converſation*, not ſo much as thought on of late *years*. What a hope had we of *Reformation* of *Religion*, and of all other *abuſes*: and eſpecially Religion was the only *talk*, but now our *Orthodox tenents* are *rejected*, and almoſt *abandoned*, as plainly appeareth throughout the *land*. Therefore it is high time for every one that feareth *God* to put to his helping *hand* to *ſuſtain* and *maintain* the *Truth*, to the uttermoſt of his *power*, as this godly man Mr. *S. W.* hath here done, who was the *preſerver* and *keeper* of this *Divine Treatiſe* (collected by that learned, pious and judicious man Mr. *Henry Ainſworth*) and for ſome ſpace *lived* in *family* with him in *Amſterdam*, and ſince came over into *England*, and imparted this Treatiſe to his *Stationer* to *print*: And now of late ſince theſe hot *Diſputes* it being much enquired and ſought after by ſome (as a choyce piece) which came from *Amſterdam*, and by others here, the *Stationer* thought it might much conduce to the *glory of God*, and the ſetling of unſtable *ſpirits* in the *Truth* if the ſame Treatiſe were now *reprinted*, hath cauſed it to be *reprinted*; Let them that deſire to be built up in their moſt holy Faith, read with *diligence*, and conſider with *care* the *Heads* of the *Doctrine* here following, and this Treatiſe will give ſatisfaction to their *ſouls*, which is the deſire of thy well-wiſhing friend

Scintilla.

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To

To the Reader.

I Do earnestly entreat thee (courteous Reader) whether thou dost already abound in knowledge, and judgement, or having but as yet a little, thou desirest more, to read this Treatise here before thou give any censure upon it; I doubt not but the Booke will commend it selfe, as others of his workes hath done, viz. his Exposition upon the five Books of Moses, and the Canticles, and his Communion of Saints, long agoe published: all which (as in this) he is famous in accumulating the sacred Text: But for the life of the man, my selfe being an eyewitnesse (living somewhile with him in Amsterdam) of his humility, sobriety, and discretion, setting aside his prepostorous Zeale in the point and practise of Separation, hee lived and died unblameable to the world, and I am throughly perswaded that his soul rests with his Saviour: and therefore once more I beseech thee, accept of my good will in publishing, and my prayers for a blessing upon reading, hoping that either for the increasing or confirming of thy knowledge in grace to glory, thou wilt gleane something out of this more fruitfull than large field, which shall bee the prayer of thy friend and Brother,

S. W.

9

A SHORT COMPENDIOVS WAY HOW TO TEACH AND LEARNE RELIGION.

Part I.

ALl Religion must be learned of God, *Joh.*6.45. *Mat.*25.9. God teacheth men, 1. inwardly by his Spirit: 2. outwardly, by his Word, 2 *Cor.*2.11, 12. *Neh.* 9.20. *Psal.* 119.105. *Jam.* 1.18. *Joh.*17. 17.

Gods Word is contained in the Scriptures of the Prophets and Apostles, *Mal.*4.4. 2 *Pet.* 1.21. 2 *Pet.*3.1,2.

The holy Scriptures containe doctrine sufficient for every good worke, and to bring men to salvation, 2 *Tim.* 3. 16, 17. 2 Tim.3.15.

All people of all sorts should learne to know the Scriptures, and so Gods feare by them. Deut. 31. 11, 12,13.

They which have knowledge of Gods Word, and will, should teach others that are ignorant, *Deut.*32.4. 2 Tim.2.2. Deut.6.6,7.

Mal.2.7. Of men expert in the Law, ſome are to be choſen for publick Miniſters of the Word unto the Church,
1 Pet.5.1,2. unto which worke they muſt attend.

All others that have gifts from God, may teach publiquely in order, 2 *Cor.* 14.31.

Eccleſ 4.17. But men that are ignorant themſelves, ſhould not
1 Tim.1.7. preſume to be teachers of others.

Jam. 2.5. The meanes to attaine to the knowledge of Gods Word, are firſt, prayer unto God, *Pſalm.* 119.12, 18. *Pſal.* 119.97, 98. Secondly, meditation in the Scriptures. Thirdly, converſation with the wiſe and learned, *Prov.*13.20.

2 Tim.4.16. The end of teaching and learning Gods Word, is, that by attending unto faith and holineſſe, men may glorifie God in their ſalvation, *Rom.*10. 17. *Ja.*2.22.

Hee that is to teach Gods Word muſt have reſpect unto theſe two things, 1. for preparation, and minding of things in himſelfe. 2. for declaration, and delivering them to others, 2 *Tim.* 2.15. *Mat.* 13.32.

In preparation to preach the Word, men may either chuſe ſome text of Scripture to treat of, or without a certaine text of Scripture, may handle ſome ground or grounds of Religion, and common places, ſo *Luk.*4.17,18. 21. here Chriſt preached from a text, and *Mat.* 5. 2,3. here he preached without, binding himſelfe to any text.

Hee that is to preach from any text of Scripture, let him firſt conſider the generall ſcope, and drift of the Scripture, ſo ſhall hee more ſoundly explaine, and apply the ſame: So *Rom.*4.6,7. here *Paul* minded aforehand the drift that *David* aimed at, which way to ſhew, wherein mans bleſſednesſe conſiſted, namely, in the forgiveneſſe of ſinne.

Pſal.32.1,2.

Portions of Scripture are, ſome for to illuminate our underſtanding: ſome for to ſanctifie and direct our affections, and actions; ſome for both of theſe together;

ther; some to illuminate our understanding, by manifesting the truth, and perswading it; some by manifesting errour, and confuting it: So *Heb.* 1. 8. here *Paul* by Scripture proveth Christ to be God, and so more excellent than the Angels. And *Act.* 17. 29. here this Scripture confuteth mans carnall conceit of God.

Some Scriptures serve especially to direct, and sanctifie our affections and actions, by perswading to vertue: some by disswading from vice: so 1 *Pet.* 1. 15, 16. and *Rom.* 12. 19. Levit. 19. 2. Deut. 32. 35.

Againe, some texts of Scripture treate of single matters; some of sundry matters, joyned together: so *Heb.* 11. 1. here *Paul* treateth of faith, the nature and effects of it; *Gal.* 3. 11, 12. here he treateth not of faith simply, but of confirming a doctrine, that wee are justified by faith, and refuting an errour, that we are not justified by the workes of the Law; *Joh.* 4. 24. here is treated of divers joyned together. This difference the Reader should observe. Hab. 2. 4. Lev. 18. 5.

Having observed the nature and scope of the Scriptures, to be handled, let him that teacheth the Scripture reduce them to some generall head, as to some one of the Commandements, or to some ground of faith, according to *Rom.* 13. 9. Or to *Act.* 2. 25, 30. where *Peter* reduceth *Davids* 16. *Psal.* to the doctrine of Christs resurrection. *Reduction.*

If the Scripture serve not so much to informe the mind, as move the affections, then consider which of the affections it most concernes, whether repentance, and sorrow, or hatred and shunning of vice, or love of God and our neighbour, and of vertue and feare of God, or consolation and patience in afflictions, or mercy and compassion to the poore and afflicted.

If the text be an history, (for as much as whatsoever is written is for our learning) the teacher should *History.* Rom. 15. 4.

reduce the story to some generall point of doctrine, or doctrines, either of the Law or of the Gospell; either from knowledge, or conversation. So *Mat.* 12. 41. Christ draweth the history of the Ninivites to the doctrine of repentance from dead workes: so the History of *Elias* is drawne to the doctrine of Prayer, *Jam.* 5. 16, 17. so the history of *Noah*, is by *Peter* applyed to the Doctrine of Gods mercy and judgement, 2 *Pet.* 2. 5. by *Paul* to the Doctrine of faith, *Heb.* 11. 7.

Division and Order. If the text divide it selfe into sundry parts, or points of doctrine, order in handling must be observed, and point after point, duly entreated of without confusion, which is hurtfull both to the teacher and learner; according to 1 *Cor.* 14. 40. and to 2 *Tim.* 2. 15. Let not divisions be curious, or manifold, for they trouble and confound the memory.

Weighing the words. Every word in the text should be weighed with the true and proper meaning of the same, for an error in one word, may marre the whole sense of the Scripture, as in *Mal.* 2. 16. some read it thus (*If thou hatest her, put her away*) where the text is corruptly translated, (for he hateth putting away) that is, God hateth divorce, these senses be contrary.

Figurative words. If the Words be against the common light of reason, being taken properly, wee must understand them figuratively, as in *Job.* 15. 5. reason sheweth that this is but a similitude. Figurative speeches are many, and of many sorts, which by much labour, and observation, must be learned and understood, 2 *Pet.* 3. 16. *Luk.* 8. 10.

The coherence, circumstances, and scope of the Scripture handled, must be carefully weighed: so *Paul*, *Heb.* 3. 7, &c. and 4. 1. 7. where hee scanneth the words,

words, and circumſtances of that ſentence.

The ſureſt way to expound the Scriptures is by the Scriptures themſelves, comparing place with place: ſo *Neh.* 8. 9. ſo *Paul* conferreth many Scriptures, *Heb.* 1. 2. *Scriptures compared.*

The principall matters and circumſtances in a text are moſt to be inſiſted on, others not to be neglected, but more briefly handled, as *Gen.* 13. 8. here the nature of contention, and the duties of brotherhood, are duly to be particularized; 1 *Cor.* 15. 50. here the word *brethren* is not ſo much to be inſiſted on, as the more weighty purpoſed doctrine.

Speciall regard muſt be had of gathering doctrines, and applying them: Doctrines may be gathered from the cauſe of a thing, as *Heb.* 1. 10. where Chriſts God-head is proved by the making of the world. So alſo by the effects, adjuncts, comparisons, contraries, and as the doctrines of Chriſt, and his Apoſtles, every where from the old Teſtament do manifeſt. *Co'lecting doctrines.*

Application is when the doctrine generally, or concerning others, is by the teacher applyed to the time, or perſons preſent: as in *Rom.* 4. 23, 24. So *Paul* applyeth that of the *Pſalm.* to his preſent time, *Heb.* 1. 7. and 4. 1, 2, 3. *Application.* Pſal. 95. 7, 8.

Application is to be made in wiſedome, according to the time, perſons, occaſions, and matters in hand, ſo *Noahs* hiſtory is applyed by *Paul* to faith, by *Peter* to Gods mercy and judgement, 2 *Pet.* 2. 5. by Chriſt to the ſecurity of men, *Mat.* 24. 37, 38. Heb. 12. 7.

The manner of delivering the Word, ſhould be with ſimplicity, ſincerity, and godly pureneſſe, and not with affected words, flattering ſpeeches, or humane wiſedome. *And I brethren, when I came unto you, came not with excellency of words, or of humane wiſedome,*

dome, declaring unto you the teſtimonies of God. The geſture of the body ſhould be grave and ſober, the continuance of preaching ordinarily ſhould not be long, for the Sermons of Chriſt, and his Apoſtles expreſſed in the Scriptures, are briefe.

Deo ſoli Gratia.

THE

THE MYSTERY OF PIETY,

OR,

Doctrine of truth, which is according to godlineſſe.

Part II.

DIvinity, Theologie, or Religion, is called in Scripture, the feare of Jehovah, or reverence of God; and by the Apoſtle it is named, *the truth which is according to godlineſſe*; and ſo the doctrine of it is likewiſe called, 1 *Tim.*6.3. Prov. 1. 7. Gen. 20. 11. Tit. 1. 1.

The end of teaching, learning, profeſſion, and practiſe of Religion or godlineſſe, is the glory of God in our ſalvation. Our ſalvation ſhall be the full knowledge, light, and fruition of God, for ever in Heaven, it is called eternall life. Eph. 1. 5. 6. 1 Per. 1. 5. 9. Joh. 17. 2, 3. 1 Joh. 3. 2. Pſal. 16. 11.

The way to ſalvation or life eternall is, 1. by the knowledge and faith of God. 2. By the ſervice of him. *Jo.* 17. 3. 1. *Chron.* 28. 9.

Of

Of GOD.

This word (*GOD*) is used sometimes properly, sometimes improperly: properly it is a title given to the Creator of all things, so *Gen.* 1. 1. Improperly it is a title given to principall creatures, as Angels, *Psal.* 8. 5. *Heb.* 2. 7. and Princes and Magistrates of the world are called Gods, *Psal.* 82. 6. *Jo.* 10. 34, 35. But here we treat of God properly so called.

GOD.

Of God there are foure things to be considered:

1 That there is a God.
2 What God is.
3 That there is but one God.
4 That there be 3. distinct persons.

That there is a God, is proved, besides the testimony of Scripture, as by the workes of creation, especially mans soule, *Zach.* 12. 1. by workes of providence, especially judgements on the wicked, *Psal.* 9. 16. and
Esay 58. 5. 58. 10, 11. by deliverance of the Saints, *Exod.* 14. 15. and by the terrours of conscience, *Esay* 32. 14. God
Joh. 1. 18. cannot be knowne by face of us in this life, that is to say, perfectly knowne in this barbarous nature, *Exod.* 23. 20.

Not onely our bodily eyes, but also the eyes of
Joh. 36. 26. our mind, or understanding and reason, are uncapable in this life of God, and cannot comprehend him,
Prov. 30 4. *Job.* 11. 7. Neither can any name or names expresse unto us, the infinite, and incomprehensible being of God.

But God of his goodnesse doth make himselfe knowne unto us in this life, in part darkly, and imperfectly, as in 1 *Cor.* 13. 12. and *Exod.* 33. 23.

A Spirit.

God is a Spirit, *Joh.* 4. 23. the first and the last, infinite, filling heaven and earth, *Jer.* 23. 24. most simple, without commixture or composition, eternall,

without

without beginning or end, 1 *Tim.* 1.17. Infinite without comprehenſion of place, or ſtrength, 1 *King.* 8.27. Conſtant without ſhadow of change. *Jam.* 1.17. abſolute in power, holineſſe, and glory, *Gen.* 17.1. Goodneſſe, even goodneſſe it ſelfe.

In that God is a ſpirit, wee ought not to thinke the God-head is like to gold or ſilver, or ſtone graven by art, or any invention of man. Act. 17.29. Eſay 46.5.

In that hee is the firſt, hee dependeth upon no other, neither may any thing be imagined before him, but whatſoever is, hath its being from him: *Rom.* 22.36. *Act.* 17.28.

In that God is infinite, he is not to be thought as limitable, or bounded within any place, or reſtrained to any time, or comprehenſible of any, or of all the Creatures. 2 Chron. 6.18. Job. 36.26.

God knowne

We may learne to know God both by his Workes, Word, and Spirit, *Rom.* 1.20. *Pſalm* 19.104. 1 *Cor.* 2. 10,11,12. *Eſay* 59.21.

By his Works.

God is knowne three manner of wayes by his workes: 1 By the excellencie of the creatures, which muſt needs be much more in the Creator, *Pſal.* 94.9,10. Job 41.1. 2 By imperfections and want in the creatures, which are not in God at all, *Pſal.* 102.25,26,27. Eſay 15.29. 1 Tim. 6.16. 3 By cauſing and working, what is good in all things, *Eſay* 44. 24. *Jam.* 1.17. *Phil.* 2.13.

By his Word.

The Word of God, and Holy Scripture teacheth us to know God.

1 *By names, and titles given unto him.*

2 *By his Eſſence.*

Object. Gods Will, and his Eſſence be one, then God willeth all things that he doth, ſo God is all things that he doth.

Anſw. When wee ſay, God willeth many things, or knoweth all things, we ſpeake not of Gods Eſſence ſimply, or abſolutely, but all things are ſubject to Gods knowledge, which

3 *By his Properties.* knowledge hee is: and some things are subject to Gods will, that is, God

4 *By his effects.* is hee to whose knowledge (which is his being) all things are subject.

Gods Titles. The names and titles given unto God, do concerne some his essence, and eternall being, as *Jehovah Jah, Ehieh*, I am hee that is, was, and is to come; which shew that God hath his essence, being, and existence of himselfe, and not of, from, by, or thorow any other, *Exod.* 3.14. that hee giveth essence, or existence to all creatures, *Act.* 17.28. *Amos* 5.8. that hee giveth beeing to his promises, and fulfilleth them, *Exod.* 6. 3, 4. and 26.2. *Esay* 42.8. *Rom.* 4.14. that hee is eternall, without beginning and end.

Psal. 135.14.

Some titles set forth Gods Power, and Almightinesse, as all-strong, or Almighty, *Aloah*, most mighty, *Gebor*, puissant, *Mauzzim*, almighty, *Shaddai*, sufficient, *Adonai*, Lord, Stay, or Sustainer.

Some names containe the mystery of the Trinity, as *Alohim Adonai*, which are in the forme plurall, yet joyned with other words singular.

Gods Essence. The essence of God is taught us in the Scripture, either absolutely, or diversly in respect of the three persons. Gods Essence is absolutely to be considered (thus set forth) that the Godhead or Essence of God is one, undivided, *Deut.* 6.4.

1 Cor. 8.6.

That the Godhead, or most Divine Essence, is most perfect, absolute, and sufficient in it selfe, *Esay* 40.28. *Rom.* 11.34, 35. *Gen.* 17.1.

That the Godhead is a meare act substantially, and therefore cannot suffer any thing, nor be resisted by any; neither hath, or ever had, or ever possibly can have, to be otherwise than hee is, *Psalm.* 102.27. *Jam.* 1.17.

Trinity. The Godhead considered diversly, for the maner

of

of being, is three Persons in one Essence, the Father, the Sonne, and the Holy Ghost, 1 *Joh.*5. 7. Joh.5.26.

The Father is the first person of the Trinity, having foundation in none, of personall substance.

The Sonne is the second person in the Trinity, having foundation of personall substance, of whom hee is eternally begotten, *Joh.*5.26.

The Holy Ghost is the third person in the Trinity, having foundation from the Father and the Sonne, from both which, hee especially proceedeth, *Joh.* 14. 26, &c.

In the order and manner of the creatures, the originall of the actions is ascribed to the Father, Joh.5.17. 19. *The nature and manner of working to the Sonne,* Joh.1.3. Heb. 12. *The efficacie and power to the Holy Ghost,* 1 Cor. 11,12.

God hath the most excellent understanding, that is, the Essence of God. for all in God is Essentiall, therefore this is infinite, and eternall, as the Godhead is; therefore the things which it understandeth must also be eternall. Therefore it must be most perfect, as the understanding is most perfect. But nothing is more perfect than God, therefore nothing but God can be the eternall act of Gods understanding. Therefore Gods understanding hath reflection eternally to it selfe, as when a mans mind thinketh upon it selfe.

The understanding hath in it an image of the thing understood; therefore God eternally understanding himselfe, conceived a most perfect image of himselfe.

This most perfect bringing forth of the Image in the Godhead, is rightly called a conception, or generation, for it is the bringing forth of a thing most like to God, and the conception or bringing forth

of a thing most like it selfe, is generation, the more perfect the nature of the begetter is, the more neare, and conjoyned is the thing begotten, and Gods life being most perfect, and it being all an understanding, needs must this conception of his be most perfect, And so a most perfect generation, which is a second manner of beeing, called the Image, (or person) called the Image of the Sonne of God, the Image of his *hypostasis*. And seeing that which God understandeth, and his Essence is one and the same, needs must the Essence, and excellencie of the Father, and the Sonne, be both one, and eternall. Thus God cannot be minded to be, but with his coeternall Sonne.

Heb. 1, 3.

As there is an understanding in the Godhead, so needs must there be a will also, and the more understanding, the more, and perfecter is the will, and in God there being a perfect understanding, there must be also needs a perfect will; and as the understanding is active essentially in the Godhead, so is the will; and as hee understandeth himselfe, as the most perfect thing, so also hee willeth himselfe as the most perfect good; and thus the will reflecteth as did the understanding. Gods infinite will imbracing an infinite willed thing, there must needs be infinite love, and highest pleasure proceede there-from: so whilst the eternall Father conceiveth his Sonne, and perfectly willeth it, there must needs be full and perfect love from the Father to the Sonne, and from the Sonne to the Father, so from both proceedeth a third manner of beeing, called the third person, the Holy Spirit.

The Holy Spirit.

It is called a Spirit for three causes; 1 Because love is the inforcing, or motive of the Will, to the thing loved, and as it were a spiring and breathing to it, and because the Father breatheth in love to the Sonne, and the Sonne againe to the Father, therefore the

Holy

Holy Spirit is right said to proceed from them both. 2 It is called a Spirit, because the proceeding of the motive betweene the Father and the Sonne, is by a hidden way. 3 Because Gods children perceive Gods gifts, the gifts of love, by secret inspiration.

It is called holy to discerne it from other spirits, and because nothing can be more holy than this in God, and because it maketh holy, and sanctifieth the Church. *Why called Holy.*

And seeing Gods Will and Essence is one in him, the Holy Ghost must needs be one with the Father, and the Sonne, coequall, and eternall. Thus by undoubted principles from Gods essence, there are three manner of subsistings in God, and there can be neither more nor lesse, unlesse we will deny God.

The Holy Spirit is taken as spoken substantially, or accidentally; substantially it meaneth a thing most simple in essence, most active in efficacie. Againe, that is is taken, either essentially, and so it comprehendeth God the Father, God the Sonne, and God the Holy Ghost, as *Joh.* 4. 24. or personally applyed to the third person of the Trinity. Accidentally, the word is used for a gift or motion of the Holy Spirit, *Joh.* 7. 39. but in the 1 *Cor.* 12. the Spirit, and the gifts are plainly distinguished. Mat. 10. 20.

The three persons have one and the same common Essence, and common workes of the Essence, and of one divine Essence there are three persons. *Trinity.* Deut. 6. 4. 1 Joh. 5. 7.

The persons are distinguished from the essence, as the maner of a thing is from the matter; and they are distinguished one from another, as the manner of the Essence, one from another. The difference of the persons, is inward and outward; the inward difference, is the personall propertie, which floweth from the manner of beeing. *Inward difference.*

The Father is of himselfe, not only in respect of Essence,

sence, but also in respect of being, the Father begetteth his Image, or Son: the Father sendeth the Holy Ghost.

The Sonne as touching the Essence is of himselfe, as touching the manner of being, hee is of the Father. The Sonne is begotten of the Father; the Sonne sendeth the Holy Ghost.

Joh. 15. 26.

The Holy Ghost in respect of the Essence is of himselfe, in respect of the maner of the Essence, he proceedeth from the Father and the Sonne.

Outward difference.

The outward difference is when the persons are distinguished by the effects and operations towards the creatures.

As is the order of being, so is the order of doing in the persons; the Father doth of himselfe, the Son in the Father, and the Holy Ghost in both.

3 Joh. 5. 19.

The Father createth, conserveth, and governeth the world, the Sonne Redeemeth the world, the Holy Ghost sanctifieth it.

Gods properties.

Gods properties are either absolute, or they have relations to the creatures.

Properties of the Essence, generally considered, are 1 unchangeablenesse, as that the Essence of God, is without all corruption, alteration, or locall motion, *Jam.* 1. 17.

2 Infiniteneſſe, as that God cannot be measured, or determined by any, hath no quantity, no determination of his power, vertue, time, and place.

Properties of the Essence specially considered, are understanding, will, and holinesse.

1 Gods understanding is such, as hee perfectly knoweth all things in himself, without discoursing of things, or distance of time.

2 Gods will is such that hee approveth the good, and refuseth the evill, himselfe directly is all good, and indirectly other things are good, as they carry his image, and whatsoever hee will that hee can,

but

but not whatsoever hee can, hee will.

3 Holinesse is that high perfection, and patterne of all vertue, in respect whereof the holinesse, and vertues of all men, and Angels are but shadowes; of this holinesse ariseth high blessednesse, and contentation in God.

Gods properties referred to the creatures, are vertues, or vertuous acts.

Gods vertues in respect of his nature, is power, whereby he can effect what, when, and howsoever hee will, concerning any creature, *Psalm.* 145. 6. *Job.* 41. 2. 3. 1 *Gods power.*

Gods power is onely active and not passive, depending on any other, *Eph.* 1. 19, 20.

Gods power is infinite in respect of his Essence, of the objects, of the effects and of the durance.

God can do all things, that absolutely, simply, and in nature are possible; *Job* 42. 3.

Thus things are absolutely possible to be done, which are not contradictory to the nature of God, nor to the Essence of other things without God; he cannot deny himselfe, 2 *Tim.* 2. 13.

Quest. Whether can God do a thing against Nature?

Answ. If *against* be meant contradictory to Nature, so as it repugneth the Essence, essentiall properties, and definition of things, then God cannot doe such; as God cannot make a body should be infinite, a reasonable creature without reason; for the nature of things are subordinate to the nature of God, as second causes to the first, and things subordinate overthrow not their nature: if (*against*) be meant above the power of secondary causes, as of water to make wine, to make water out of stones: or if it be meant the hinderance of their naturall actions, of things flowing from their particular properties, as to let the fire

Josh. 10. 12. Dan. 3. 23, 24, 25. Joh. 2. 9.

fire from burning, the sunne from moving, such things God hath done, and can doe daily.

2 *Fore-knowledge.*

Gods vertue in respect of understanding, is his fore-knowledge; whatsoever is, or commeth to passe in time, be it good or evill, with all the effects and events of actions, God foreknew before all eternity, for all things are of God, and his ordering, and hee being infinite, his understanding admitteth no distinction of time: he hath all objects alwayes present: Gods knowledge is certaine, and infallible, so as it is not possible things should fall out otherwise, than he knew; for hee hath his knowledge from himselfe, not from the creatures. Gods fore-knowledge imposeth no necessity upon the events.

1 Pet. 1. 2.

Psal. 139. 17.

Act. 2. 23.

3 *Bounty.*

Gods vertues in respect of his will are bounty, and justice: Bounty is that, by which out of love, God procureth to every creature the good thereof, and it is common, and particular: common bounty is towards all creatures, even such as offend him, directing them to their naturall good, and sustaining them therein, so long as justice suffereth, *Luk.* 6. 36. God cannot hate his creatures, as his workes, for so they carry a similitude of God, the first cause: and none can hate himselfe, or his similitude, for a similitude is something of himselfe. Gods bounty to his creatures presupposeth not any debt or duty, which implyeth imperfection; and if God were bound to his creatures, he should depend on them, and be imperfect.

Ezek. 33. 11.

Gods bounty which is infinite, giveth creatures good things, of nature, of soule, and body, and of outward things.

Such is Gods bounty, as the creatures suffer no evill, unlesse Gods justice require it, or a greater good confirme it; of this vertue God is called patient, and long suffering.

Particular, or speciall bounty, is that whereby God loved

loved ſome men (in Christ) fallen into ſinne, and furthereth them to eternall ſalvation. Gods ſpeciall bounty, is the firſt beginning, both of ſalvation, and of the meanes thereto. This bounty is no inherent quality in us, but wee are the object of it, it is a grace making us gratefull, not finding us ſo. Eph. 2. 4, 5.

4 *Gods juſtice.*

Gods Juſtice is a vertue by which he executeth his love to reaſonable creatures, giving rewards to the obedient, and puniſhment to the obſtinate, *Gen* 18. 24.

Gods Juſtice is eſſentiall and unchangeable, as hee cannot of his bounty forgive the creatures puniſhment, unleſſe his juſtice be ſatisfied.

5 *Truth.*

Gods vertue in reſpect of his underſtanding, and will together, is truth, or veracity, whereby he ſo manifeſteth himſelfe to the reaſonable creature, both by words, ſignes, and workes, as indeed hee is, *Revel.* 15. 3.

God hath in himſelf the patterne of all true things, ſo that whatſoever in the creature is true, is ſo becauſe of the firſt truth in the mind of God.

Truth in God is eſſentiall, and ſo unchangeable; but truth in man is contingent, and ſo changeable. Rom 3. 4.

Seeing Gods truth is eſſentiall, his teſtimony muſt needs be authenticke. Hither of Gods vertue, now follow their acts, that is, the exerciſe & the applications of theſe vertues, to the manifeſtation of his glory.

Gods Decree.

Gods actions are either the decreeing of things, or the execution of the decree.

Gods decree, purpoſe, or counſell, is his purpoſe of exerciſing operations about the creatures, and of decreeing them unto their end: God worketh all things after the counſell of his owne will, *Act.* 4. 28.

Whatſoever God doth in time, that hee did decree to doe from all eternity even as hee doth it. Act. 15, 18.

The execution of the decree is an act, whereby Gods counſell and purpoſe is ſhewed forth, and applyed to Eſay 46. 10.

the creatures, by an effectuall operation, *Eph.* 1. 11. This is either first, or arising of the first.

Creation. Gods first operation, or execution of the decree, is the creation of the world, *Gen.* 1. 1. Creation is the first perfect making of all things pure, and good: so the originall word importeth, *Gen.* 1. 1.

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Creation is of two sorts, { Immediate. Mediate.

Immediate creation, is the making things of meere nothing, *Heb.* 11. 3.

Mediate creation, is the making of things of some former matter, but that matter so rude as that it is no better than nothing, so God created man of the dust of the earth, *Gen.* 2. 7.

Creation proceedeth from an infinite power, and therefore excludeth all necessary matters, for though
Job 42. 2, 3. God made man of the dust of the earth, yet did he this
Psal. 33. 6. not of necessity, but could have made him also of nothing. If God needed any matter to worke upon, his power were not infinite, but should depend on another thing, and not be absolute.

6 Dayes. The creation of the world was distinguished by the space of sixe dayes, in respect of the effects, and whole world created; and for our better capacity. And for as much as God is above all time, and of infinite power, it is to be thought hee created every thing particular in a moment, saying, *Let there be light, and there was light*, *Gen.* 1. 3.

1 Day. In the first day were created the heavens, and the earth, and matter mixt together, and light, *Gen.* 1. 1, 2. Angels, *Job.* 38. 7. minerals, and pretious stones.

2 Day. In the second day was the out-spread firmament, or heaven, the division of waters above from the waters beneath, *Gen.* 1. 6, 7, 8.

The heavens are threefold, 1 The Aire, wherein are the clouds and the fowles fly, called thereupon *the clouds*

clouds of Heaven; *Dan.* 7.13. and, *The fowles of Heaven*, *Pſal.*88. 2 The higher place, wherein are ſet, the Sunne, Moone, and Starres, *Gen.*1.17. 3 The higheſt heavens, where Gods glory is moſt manifeſt, and the Angels attend upon his Majeſty, *Mat.* 6. 9. hereupon *Paul* mentioneth the third heaven, 2 *Cor.* 11. 2. This ſeemeth to be made the firſt day, and the Angels, the inhabitants therein, *Gen.* 1.1. *Job* 38.6,7. The diviſion of the waters was ſuch, that ſome remained below with the earth, ſome as the watery vapors, were lift up above the heavens; that is, above the lower region of the aire, wherein they congeale, and after diſſolve into raine, ſnow, and dew.

In the third day was a twofold worke: firſt, gathering of the nether waters into one place or ſea, that the dry land might appeare. Secondly, the bringing forth of herbes, and trees, *Gen.* 1. 9, 10, 11, 12, 13. 3 *Day.*

In the fourth day was made the Sunne, Moone, and Starres, to give light on the earth, and to be for ſignes, and ſeaſons, *Gen.*1.14. 4 *Day.*

In the fifth day was a twofold worke; firſt, fiſhes: ſecondly, fowles, *Gen.* 1. 22, 23. 5 *Day.*

In the ſixt day was a twofold worke; firſt, beaſts of all ſorts: ſecondly men, *Gen.* 1.24, 25, 26. 6 *Day.*

Man, as touching his body, was made of the duſt of the earth, to admoniſh him to humiliation; his ſoule was imbreathed of God. The woman, as touching her body, was made of *Adams* ribbe, to admoniſh man and wife of their conjunction, her ſoule being alſo imbreathed.

Man, beſides naturall gifts, had alſo ſuperiority, and carrieth Gods Image, whereof more hereafter. *Man.*

This whole creation God hath ſo compact together, as that it is one world, environed about with the heavens; neither have wee ground in Gods

Word, nor in reaſon to thinke, there are more Worlds than this one.

World. The world is knit together by the ſeverall parts: the heavens to the fire, the fire to the aire, aire to the Water, water to the earth, ſo that it is not poſſible to find any empty place.

The figure of the world is round.

The perfection of the world conſiſteth in the parts, and degrees; perfection of parts is ſuch, as God ſufficiently furniſheth the world with variety of creatures for his glory: perfection of degrees is ſuch, as that all creatures have ſuch force and vertue, as may ſerve to Gods glory, conſervation of the world, and uſe of man.

The beauty of the world is the wonderfull propertie, ſhape and colour, which appeareth in all things, the perpetuall ſucceſſion of things by generation, that plants, and living things dying, are yet continued.

The cauſes of creating the world were; firſt, his love towards us: Secondly, the ſhewing forth of his glory: Thirdly, the fulfilling of his decree.

The end, that God may be knowne, and honoured of his creatures.

The uſe, for men, generally all, ſpecially the elect.

7 Day. The ſeaventh day God made a Sabbath of reſt, and of it are to be noted three things, 1 Gods reſting from creating: 2 His bleſſing it above other dayes: 3 His ſanctifying it for the uſe of the Church.

Chiefeſt creatures which God created, were Angels, and men, in whom hee imprinted his owne divine Image.

Angels were created of God, *Pſal.* 148. 1,5. *Col.* 1. 16. Although it be uncertaine what day they were created, yet it may be probably ſuppoſed on the firſt day.

Angels

Angels are ſpirits finite and compleat; they are finite, as all other creatures are, and ſo differ from God the infinite, and uncreated ſpirit; and they are compleat and full, and ſo ſubſiſting of themſelves, and therein differ from the ſoules of men, which are incompleat, and Eſſentiall parts of man. Heb. 1.7.

Angels are in nattre more excellent than men, and therefore the moſt excellent creatures; they are called the ſonnes of God, therefore were created in holineſſe and truth, the Image of God. Dan. 10. 5,6. Job 1.6.

The bodies wherein Angels ſometimes appeared, were not eſſentially united with them, as mens bodies be, but were aſſumed for a time, though it be uncertaine whereof they were made.

The end why they were created, was firſt, to praiſe, and celebrate Gods glory, *Pſal.* 148.2, 3. *Job* 38. 6, 7. Secondly, to execute his Commandements, *Pſal.* 103. 20. Thirdly, to obſerve and conſerve the creatures, *Pſal.* 91.11. Therefore Angels are mighty, *Pſal.* 103. 20. they are ſwift and nimble, and ſo fly in their adminiſtration: they execute Gods will with all readineſſe and cheerfulneſſe. Eſay 6.6.

They are wiſe, & of great underſtanding, 2 *Sam.* 14.20. they are by nature mutable, & can change from good to evill, as they that ſinned are an example, *Jud.* 6.

Man the excellenteſt of all earthly creatures, was made both male and female in the image of God, *Gen.* 5. 1,2,3.

Gods Image in man, was the underſtanding and mind of man, ſo as he had the full, right, cleare and orderly knowledge of all things created of God, and of God himſelfe, ſo farre as concerned mans happineſſe: this is manifeſt by *Adams* naming of all creatures, and by the reſtoring of Gods Image in us by Chriſt, which is in all wiſedome, and ſpirituall underſtanding, *Col.* 1.9. *Gods Image in man.* Gen. 2.

Gods Image was in the will, the perfection whereof was such, as it had a right inclination, and appetite to that which was good, and a free execution of the appetite, or a free will, without impediment inward or outward, *Eph.*4.24.

God Image was in the affections, as the sensitive desires of nature, eating, drinking, generation, in love, hatred, that these are mere conformable to truth, reason, and holinesse, *Eph.*4.24.

Gods Image was in the body of man, in that it was perfectly framed, and disposed in the parts, not subject to death, or disease, his stature upright, his proportion most exact, his colour amiable, have nothing whereof to be ashamed; these admirable parts and members, also shadowing Gods vertues, as the eye, Gods all-seeing; the tongue, Gods Word; the hand, his Almighty power.

Gen.1.25.

Gods Image in the Soule.

The soule carrieth an image of the unity of the Godhead, and trinity of persons, in that there is one soule with three faculties; of understanding, will, and memory: the whole man carrieth Gods Image, in that he had the rule, and soveraignty over all the earth, *Gen.* 1. 28. *Psal.* 8.

The end of the Image of God in man, was the glory of the Creator, and the unseparable joy and delight of man, in his owne similitude and union with God, *Psal.* 17.5 1. *Gen.* 2. 25.----19.20.

Paradise.

The place where man was set (with this image of God upon him) was the Garden of Eden, or of pleasure, commonly called Paradise, *Gen.* 2.8. This Garden seemeth by the description thereof, and the rivers therein, to have beene about Mesopotamia, or Babylon, *Gen.* 2.

In this Garden, watered with a goodly river, God caused to grow every tree, pleasant to the eye, and good for meat, *Gen.* 2.9.

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The tree of knowledge of good and evill, was forbidden man to eate, upon the paine of assured death, by eating whereof man should know the difference betweene evill and Good, and how heavie a thing it was to disobey the Commandements of God.

The tree of life was a Sacramentall tree, confirming, and assuring man of Gods grace, favour, and conservation in life for ever, *Gen.*2.9. *Rev.* 2.7.

In all likelihood, this Garden of Paradise, which is now no where to be found, was defaced by *Noahs* flood, untill which time it was kept, and warded by Cherubins, that men may seeke the paradise which is in the highest heavens, *Gen.*3. 24. 2 *Cor.* 12. 4. *Luk.* 23.43.

In the Paradise man was imployed, first to serve God his Creator,& procure his owne eternall blisse, whereunto hee was fitted with freedome of will for perfect obedience, according to the tenor of the covenant of workes. Secondly, to dresse, and till the garden. Gen. 2.16, 17.

This covenant of workes graven in mans heart, as may be gathered by *Gen.* 3. 8. & 4. 6. *Rev.* 2. 14. 16. was sealed with two Sacramentall trees; the first the tree of life, assuring life and glory if hee obeyed: the second of knowledge, assuring death if hee transgressed: hitherto of the creation of the world, now followeth the conservation, and government of the same.

Worlds conservation.

Unto the conservation of the world, pertaineth first the knowledge of God, which is such as he exactly, and fully discerneth all things, what they are, of what sort, what they can doe, and what shall become of them in the end, for from the beginning of the world he knoweth all his workes.

Gods knowledge.

Gods knowledge is not onely in generall, but of every particular, and of their severall actions, words, and thoughts, *Psal.* 139. 2, 3, 4. It reacheth to smallest and vilest creatures, *Mat.* 10.30.

Gods will. As God knoweth, ſo he willeth, and appointeth all things concerning the creatures, *Jer.* 25.5,6,7.

Gods Will and appointment extendeth alſo to beaſts, and the vileſt creatures, *Mat.*10.29.

God manifeſteth not all his will concerning his creatures and his dealing with them, *Mat.* 24.36. ſo then Gods revealed will, and his ſecret will are not oppoſite, but onely members and degrees of will. Gods will is 1 Abſolute. 2 Conditionall.

Abſolute, are things abſolutely promiſed, or ſpoken without condition, on our part: Conditionall, when God willeth any thing of us, but with condition; as hee willeth that all men ſhould be ſaved, namely if they will beleeve in Chriſt, *Mat.*28.20.

1 Tim.2.4.

As God hath a determining will, concerning his creatures, ſo hee hath an appointing will unto them, *Heb.* 10.5,6,7.

Whatſoever God willeth abſolutely, and of it ſelfe, is good, *Jam.*1.13. *Pſal.* 119.12.

Gen.45.5. & 50.20.

God willeth ſinnes, not ſimply, but by accident, as hee knoweth and meaneth to bring good out of them.

Rom.1.19,20. 2 Tim.3.16,17

Gods appointing will is wholly manifeſted in the law of nature, and in the written law.

Gods appointing will pertaines to all men, God would have all to beleeve, as beleefe is a point of obedience, and honour to him; but as beleefe is a grace, and a gift of God, hee willeth not all men to beleeve, but his elect.

Gods providence. God doth not onely know all things, and preſcribe his will, but alſo his providence, and determinate counſell, reacheth unto all his creatures, *Jer.*10.23. *Lam.* 3.37. Gods providence extendeth even to the very leaſt things, *Mat.* 20.29. *Prov.* 16.9.

Gods providence conſiſteth in conſerving and governing his creatures; which creatures are of foure ſorts,

ſorts: 1 ſome that have beeing, as heaven and earth: 2 ſome that have beeing and life, as plants, and herbes: 3 ſome that have beeing, life, and ſenſe as beaſts, birds, and fiſhes: 4 ſome that having beeing, life, ſenſe, and reaſon, as men.

God conſerveth in his creatures, their exiſtence, or beeing, and their vertues.

Gods conſervation of their exiſtence, is the continuing of the ſubſtance of the creatures; *In him wee live, move, and have our beeing*: moving being not only locall, bul the moving of the heart, ſpirit, reaſon, will, &c. Act. 17.28.

Gods government is the ordering, and ruling, and diſpoſing of his creatures, to his owne pleaſure and glory, *Pſal.* 104. *Eſay* 45. 7. *Job* 12. 10.

Gods government in ſpeciall is towards Angels and Men, for in them firſt hee determineth and ordereth their actions: ſecondly, hee giveth them lawes; thirdly, hee executeth juſtice.

God determineth, and ordereth the actions, and inclinations of men, moving them, and directing them to their end.

Mans actions and inclinations hee moveth and ruleth effectually.

God ordereth them to the good of this life, and of the life to come, which is the chiefeſt good.

God ordereth ſinne two wayes; firſt, by limitation, and binding it, that it ſhall goe no further than hee pleaſe. Secondly, by turning it againſt the nature, and will of the ſinner into good.

Gods providence is double, mediate, and immediate; mediate is when he conſerveth, and governeth one creature by another, as by inſtruments: immediate is when he uſeth no meanes, or worketh againſt means.

God uſeth not meanes of neceſſity, but of pleaſure; theſe meanes are not to be excluded from Gods providence,

dence, but included: God can uſe evill inſtruments for good, againſt their power and will. The chiefe meanes to governe the world are Angels.

The end of all is Gods glory, *Deus vult gloriam ſuam neceſſitate naturæ ſuæ, non libere.* The foundation of true glory is vertue, or goodneſſe.

Gods glory is ſpoken of two wayes:

1 As an eſſentiall property of his.

2 As the glorifying of himſelfe, ſo Gods glory conſiſteth in the knowledge of himſelfe.

God when he had created the world, ſaw all that he had made, and lo it was very good: but after, God looked upon the earth, and loe it was corrupt, for all fleſh had corrupted his way upon the earth. It is then now to be minded, how corruption, and evill came into the world.

Gen. 1.31.

Gen. 6.12.

Corruption, or Sinne.

The corruption of the world is ſet forth by divers names, in reſpect of truth, it is called lying, or falſhood: in reſpect of good, it is called evill: in reſpect of righteouſneſſe, it is called iniquity or unrighteouſneſſe: in reſpect of Gods law, it is called unlaw funeſſe, or tranſgreſſion of the law: generally it is called ſinne, that is, aberration or miſſing of the ſcope or marke: in reſpect of duty, it is called diſobedience, rebellion, defection, or apoſtaſie, diſloyalty, perfidiouſneſſe: in reſpect of our firſt eſtate, it is called a fault or ruine.

Vide Rom. 5. 12, 13, 14, 17, 18, 19. Joſh. 22. 22, &c

The cauſes of evill, is the changeableneſſe of the creatures will.

Evill hath no efficient cauſe, but a deficient; evill hath neither nature nor ſubſtance, for all ſuch are of God, but ſo is not evill; all ſuch are good, but ſo is not ſinne.

Evill is an accident cleaving unto natures ſubſtance, actions, *Rom.* 7. 21. The creatures were made of nothing, and being of themſelves not able to ſuſtaine themſelves, have an inclination to come to nothing, if God do not uphold them: ſo evill is cauſed of nothing.

Evill

Evill began in Heaven amongst the Angels, and so spread into other reasonable creatures, as men; is called sinne, their fall, and is the privation of Gods Image in them. 2 Pet. 2. 4. Rom. 5. 16.

God himselfe cannot do evill, or be tempted thereto, and he onely hath this priviledge, men and Angels want it. Jam. 1. 13.

Evill Angels.

The Angels therefore being subject to temptation, were tempted of their owne motions, and willingly gave place to their evill thoughts, and being not sustained of God did fall, *Jud.* 5,6. Job 5. 4.

Though wee know not how many, yet there were many that fell from their heavenly estate; of those many that fell, one seemeth to be the chiefe, and others drawne by, or accompanying him, called therefore his Angels, *Mat.* 25. 4. Mark. 5. 9. Luk. 8. 30. Eph. 6. 12.

Being falne, they could not of themselves rise againe, neither did God minister any grace or helpe unto them, therefore they added sinne unto sinne, and so doe continue sinning still extremely untill the appointed time of their damnation.

The Angels that are falne have divers names to denote their evill condition, sometime they are called evill Spirits, lying Spirits, uncleane Spirits, Devill, that is, a calumniator, *Mat.* 25. 41. Sathan, that is, adversary, or fiend, *Job* 1. 6. demons, of their knowledge, *Mat.* 9. 34. wasters, or destroyers, *Deut.* 32. 17. rugged satyrs, of their horrible hew, *Lev.* 17. 7. dragon, and serpent, of their craft and venemous nature, *Rev.* 12. 9. the Tempter, *Mat.* 4. 3. the Malitious one, 1 *Joh.* 3. the Enemie, *Mat.* 13. 28. Roaring Lyon, 2 *Pet.* 5. 8. the Strong-armed one, *Mat.* 12. 29. Prince of the World, *Joh.* 12. 31. that ruleth in the aire, *Eph.* 6. 12. & 2. 2. Beliall, the unruly, or without yoke. Esay 18. 10. 1 King. 22. 23. Zach. 13. 2.

Mans first sinne is fitly called disobedience, or fall, for the Law was significatively given to testifie man to be subject to Gods Law, and his obedience. And whereas before man walked with a steady foote in Gods ordinance, by this fact hee stumbled, and fell from the seat of integrity. The efficient immediate cause was man himselfe, of his owne free will, without any necessity, inward or outward, transgressing the Law. The efficient cause remote, and mediate, was the Devill tempting man to sinne. The instrumentall cause was the serpent, whose tongue the Devill abused to frame arguments to beguile with. The arguments, or causes to move inwardly were first directly perswading for good, that they should be as Gods. Secondly, perswading from feare of punishment. Adde to these the two qualities in the tree: first, that it was good to eate: secondly,

The Angels that fell to be Devils, and malitious, sought leave of God to tempt mankind, and obtained it, *Gen.* 3. 1. with *Job* 1. 6, 11, 12. and 2. 3, 5, 6.

The Devill used the Serpent, the subtilleſt beast of the field, for his instrument, for it could more easily creepe into the garden secretly, and carrieth with it a shew of smooth simplicity: hee first assault the woman, and beguiled her, then by the woman the man, *Gen.* 3. 1 *Tim.* 2. 13. The woman was stirred to sin by outward meanes, and by inward motions. The outward meanes was partly the alluring words of the serpent, partly the forbidden fruits beauty. The serpents words, after he had made a subtill entrance of communication with the woman, containe 4. horrible evils, 1 Fraud, & impoſture, *Ye shall not surely die*, *Gen* 3. 4. 2 Against Gods Word, and truth, in saying they should not die, if they did eate, but be like Gods, *Gen.* 3. 4, 5. 3 Calumniation of God, as if for envie of mans good, he had forbidden the eating of the

to be desired in the eye; these two might perswade Adam *to eate, if hee could do it carefully, but the other two of Satan was directly to perswade to sinne, as it is sinne.*

the fruit. 4 Wresting of Gods Word, and of the name of the tree of knowledge, as if it were so called, because it had vertue in it, to give men such knowledge of good and evill, as God himselfe hath, who is to continue in good, and avoid evill for ever. Thus the serpent sought to alienate the mind and will of *Adam* from God, and from his Word.

The inward meanes to draw unto sinne, was the faireneſſe of the forbidden fruit, which the woman saw to be gracefull to the eyes. Gen. 3.6.

The inward motions of the woman to sinne were generally three: first, the lust of the flesh, for the woman saw that the tree was good for meate. Secondly, the lust of the eyes, for shee saw it was pleasant to the eyes. Thirdly, the pride of life, for shee saw it was a tree to be desired to get knowledge; and of these three the Apostle speaketh: more particularly her inward motions may be minded by their degrees; first, an impression of the Serpents suggestions: Secondly, a darting of her thoughts concerning God, and the image of God within her: thirdly, forgetfulnesse of Gods workes, and words: Fourthly, a doubtfulnesse of the truth of God: Fifthly, an affection of a better state, & more dignity. Sixthly, a belieſe of the Devils imposture. Seventhly, an inclination of the will and affections to the forbidden fruit. 1 Joh. 2.16. Gen. 3.22.

The causes by accident were both mans affections, to be like God, which affections God had given him to be used orderly, for Gods actions made in man

When these lusts had conceived they brought forth sinne, for the woman tooke of the forbidden fruit, and did eate. the woman having sinned,

tended to the glorious Image. Secondly, alſo naturall affection to the ſavoury tree for conſerving and refreſhing naturall life, the efficacie of all theſe cauſes man could and ſhould have reſiſted, rejecting the outward, ſubjecting, and ordering the inward: had hee ſo done, hee had beene conſerved. The matter of this ſinne, is the eating of the forbidden fruit, the unlawfulneſſe of the act, being forbidden by Gods Law. The end, or finall cauſe of evill is done: but the end of the act (as it had a ſhew of good) was that man might be as God, knowing good and evill.

ſought to propagate her ſinne, and was the devils inſtrument to tempt her husband, and he alſo did eate: there is no mention of the womans perſwaſion to the man; nor how ſinne ſeiſed upon him; but the ſame degrees may be minded in him alſo, as were in her; this one more eſpecially, his immoderate love and affection to his wife, that made him yeeld ſo ſuddenly to her temptation.

Adams ſinne yeelding, and falling as it is ſet downe, *Gen.* 3. 6. noteth the marvellous force and ſwiftneſſe that is in the firſt motions of ſinne, whoſe worke even in a moment, and ſuddenly, doth deprive of life and grace, even as a mans naturall life is taken away in a moment of an hower, which is many monthes ere it came to the perfection of birth.

It added much to the greatneſſe of *Adams* ſinne, that the fruit which hee eate was of the Sacramentall tree, and ſo hee violate the divine myſtery through ambition to be like God himſelfe.

It much increaſed their ſinne alſo, that they had Gods Image, and perfection of grace, not for them alone, but for all their poſterity, if they had continued in Gods feare; who loſt the ſame not in themſelves onely, but deprived all their ſeed of theſe bleſſings:

Rom. 5. 12.

blessings: thus our first parents fall was not onely sinne, but the cause of sinne. Thus much of the first sinne, and entrance of it, now followeth a secondary sinne, which is propagation and fruit of the first, and this is of two sorts; first, native corruption; secondly, actuall transgression.

The first sin was not proper to the first parents, but common to all, who sinned in his loynes.

Native corruption, which wee commonly call originall, is that sinne, which man draweth with him from his first origine, or beginning, *Psal.* 51.5.

Originall sin.

This native corruption is called flesh, *Joh.* 3. 5. *Gen.* 6. 3. *Rom.* 7. 14. It is called also lust or concupiscence, 1 *Pet.* 1.4. *Jam.* 1.14.

So then not the substance of our flesh, or nature of our flesh is sinne, but the vitious quality adherent, or cleaving thereto.

It is called also, the old man, *Eph.* 4.22. by this also it appeareth that the naturall flesh, or substance is not sinne, for that it is not put off, nor crucified. Col. 3. 9. Rom 6. 6.

This native or originall is worse than actuall sinne, because it is more largely spread, even unto infants also, which actuall sinne is not, because it is the fountaine and cause of other sinnes, *Rom.* 7.20.23. Rom. 5. 14.

This native sinne is ours two wayes; 1 by imputation; 2 by inhabitation.

By imputation, because *Adam* being the roote of mankind, as hee had Gods image for him and his posterity, so he lost it from himselfe and his posterity; so that which in *Adam* was personall, unto us is naturall. Rom. 5. 12.

By inhabitation, because there dwelleth in us an inclination, and disposition of all the faculties unto evill, *Rom.* 7.20,23. For by sinne wee are not barely bereft of Gods image, as rest depriveth man of motion, but this privation, and bereaving, hath within it an inclination of the man to evill; as sickness doth both deprive a man of health, and ill affects the patient,

for

for ſinne is ſoule ſickneſſe, *Pſal.* 103. 3. *Rom.*7.23,24.

Originall ſinne poſſeſſeth the whole man, body, and ſoule, and ſpirit, as the image of God was not in the
Rom. 7.17. body onely, but in the whole man, ſo was this contrary privation, *Rom.* 7. 24.

Native corruption is propagated from parents to children, by reaſon of the beginning thereof, not properly by it ſelfe, that is to ſay, that commeth from the parents to the children, whereof this ſinne may ariſe, namely a diſpoſition to ſuch an evill tempter of the man, as was in originall ſinne: There is an impreſſion from the mother to the children, in her wombe, of which impreſſion, this ſinne buddeth; as tinder taketh fire, which is not fire it ſelfe; this impreſſion children draw, as they do naturall diſeaſes, as ſtone, gout, not the actuall griefes, but impreſſions,
Pſal. 51.5. which are the beginnings of them: Though the ſoule be not in the ſeed, yet is there in it a diſpoſitive vertue of the body, for the receiving of the ſoule, which when it is put into the body, it conformed in his
Soule of man. manners thereunto; hence it is that one angry man begetteth another, one harty man another: for though the feet, which is the ſubject of the gout, be not in the head, nor the ſoule, which is the ſubject of anger, be not in the ſeed, a formative vertue of the naturall
Gen. 5. 3. members, and a diſpoſitive vertue unto the ſoule.

The ſoule is at one inſtant both created and united unto the body, and deprived of the grace of the ſpirit, which *Adam* had for all, and loſt for all; as actuall ſinne is done by the perſons ſinning, ſo originall ſinne is the ſinne of nature, done by the will of the beginning of humane nature: for as one man hath many members, ſo one mankind hath many perſons; and as one actuall ſinne done by the hand, and not the reaſon of the guilt, from the will of the hand, but from the whole heart, from which, as from a fountaine,

the

the motions of ſinne are derived unto the members, ſo from the will of *Adam*, which was the beginning of mankind, the whole inordination of nature hath the reaſon of guilt: and as actuall ſinne, which is the ſinne of the perſon, is drawne unto all the members by ſome perſonall act, ſo originall is drawne unto all men, by naturall act, which is generation: and as humane nature is drawne by gneration, ſo the defect of humane nature is drawne alſo, yet this rather of Gods ordination, than of mans generation, Rom. 5. Pſal. 51. 1 *Cor.* 15. 22.

Originall ſinne remaineth in the baptized, and in the regenerate, and in their poſterity, *Rom.* 7. 22. and man begetteth children, not by the ſpirit, but by the fleſh, and therefore hee draweth not the ſpirit, but the fleſh, *Joh.* 1. 13. *Pſ.* 51. 7. yet hath not Originall ſinne ſo great degree and efficacie in the regenerate, as in the wicked.

Parts of native ſinne.

The parts of this native ſinne are foure; firſt, in reſpect of the mind, want of underſtanding, a ready inclination to doubt of God and his will. Secondly, in reſpect of the will, a ready inclination to take hold on, and to performe evill. Thirdly, in reſpect of the affections, a prone inclination to too much, or to too little, as inordinate anger, love, and the like. Fourthly, in reſpect of the appetite, a proneneſſe to immoderateneſſe, as meat, drinke, venery, &c. 1 Cor. 3. 5. Pſal. 2. 13. Rom. 7. 23.

Actuall ſin.

Actuall ſinne is that which floweth from the originall, and that which is ſo properly called, is the difference from Gods Lawes, unrighteouſneſſe or diſorder of the action from the Law and Will of God. The unrighteouſneſſe of actions muſt be diſcerned, from the actions, and motions themſelves, as defects from effects, as a man goeth halting, his halting as it is a moving of the body, or naturall is good, as it is a lame, imperfect, or wrong moving, it is evill & againſt nature.

Actuall sinnes are all actions, inward and outward, contrary to Gods law, in the will, thoughts, purposes, demises, desires, and in the outward members, all our actions aberring from Gods law.

Sinne leaving a spot, or staine in the soule, as the Leopards spot in the skin, Jer. 13. 23.

Sinne distinguished by the causes, are either ignorance, as Pauls *persecuting the Church, or of infirmity, as* Peter *through feare and trouble of mind, denyed Christ, and 3. of malice, as* Judas *betrayed Christ. 4. of negligence, when a man is not wary of Sathans subtilties. Against ignorance is opposed the revelation of Gods will to man: against infirmity, the strengthning of the spirit, to withstand the assaults of the flesh, the world, and the Devill: against malice is the changing of the stony heart into flesh: against negligence is true and holy feare in the hearts of the Saints.*

Actions are twofold, 1 Inward: 2 Outward.

Inward, of the mind, and appetite: Actuall sinne of the minde, is an unrighteousnesse of mans thoughts, as doubtings of God, false opinions, evill imaginations, *Jer.* 10. 24. *Psal.* 14. 2, 3. Actuall sinne of the appetite, is the inordinateneſſe of the motions of it, called concupiscence, *Jam.* 1. 14. Concupiscence remaineth in the regenerate, *Rom.* 7. 1. The first motions of concupiscence or lust, are sinne, though there be not a full assent of the will.

Outward sinnes, are the unlawfulnesse of, and unorderlinesse in outward actions, as in false worshipping of God, swearing, killing, stealing, lying, whoring, and the like.

Sinne is pardonable, or unpardonable, sinne unpardonable is the sinne against the Holy Ghost: other sins are pardonable, not of their owne nature, properly, but of Gods mercy, against whom they are done.

The sin against the Holy Ghost, is the denying of the

the faith, and truth, which was once acknowledged, and this done of meere presumption, and contemned unto the end, without repentance, *Mat.* 12. 24. *Heb.* 6. 1 *Joh.* 5.

This sinne is onely in the reprobates.

Againe, sinne either raigneth, or raigneth not: raigning sinne is that, which is against manifest conscience, that the sinner doth please himselfe with it, or at least doth not repent for it; *Ro.* 6. 12. *He that committeth sinne is of the devill*; that is, with will, and delight falleth into it, and continueth in it; Not raigning sinne, is for which the sinner is sorry, and repenteth. 1 Joh. 3.

Actuall sinne, imperfectly so called, is sinne of omission, not doing, in respect of our duty to God, men, our selves, *Mat.* 25. *I was an hungry, &c.*

Sinne against negative Commandements, as not to preserve life, chastity, good name, when a man can; or against an affirmative precept, as when one curseth his parents, are sinnes of omission.

The punishment of sinne comes now to be handled: touching the Angels that sinned, whom God spared not, but cast them downe into hell, and delivered into chaines of darknesse, to be kept unto damnation, 2 *Pet.* 2. 4. *Jud.* 6. for overthrowing of mankind: Gods wrath was heavy against Satan, and his kingdome was threatned to be destroyed, and his head crushed, *Gen.* 3. *Sinnes punishment.* *The devils.*

Touching the serpent, Satans instrument, there was a curse above all other beasts, creeping on his belly, eating of dust, and ennity betweene mankind and him. *The serpent.*

Touching the punishment of *Adam*, and his wife, 1 there was a perceiving with shame, of their nakednesse: 2 Sorrow and paine in diseases, and in labour. 3 Griefe of mind, and pricke of conscience, *Gen.* 3. *Adams* punishment in speciall, labour and sweat. The *Adam and his wife.*

womans punishment in speciall, sorrow of child-bearing.

Their outward punishment, casting out of Paradise.

All mankind. The punishment layd on all mankind, was in respect of the mind, and of the body.

Punishments in respect of the mind are these: 1 Ignorance, whereby wee cannot know the truth, nay not often with much labour. 2 Obscurity, and confusion in the understanding. 3 Hardnesse to conceive and retaine things in the memory.

Punishments in respect of the body are, 1 Common weakenesse, and frailties of all men. 2 Speciall dispostion to sicknesse, and diseases. 3 Paine and labour, especially in women, paine of child-bearing. 4 Deformity, and want of beauty, and comlinesse, thorow evill proportion of the members, or evill colour. 5 Famine, withholding or taking away the fruits of our lands, chattels, &c. 6 Want, or losse of children. 7 Contentions, emulations, reproaches, infamies, warres among men. 8 Many things against health, good name, goods, and livelihood; yea there is the punishment of deaths temporall, the separation of soule and body, and deaths eternall, separation of soule and body from God, from all felicity and glory, called the second death.

Second death. The second death is to be minded, first for the parts and degrees of it: secondly, for the circumstance of time and place.

The parts and degrees are these: 1 the damned have no communion with God, nor participation of grace, 2 *Thes.* 1. 9. 2 They are united unto Satan, and are partakers of his punishments. 3 They are ashamed and confounded because their sinnes are manifested, *Rev.* 20. 12. 4 They are ashamed, and fret, and envie the felicity of the Saints in Heaven; *Psalm.* 112. 10. 5 They are horribly pained and tormented with

Mat. 25. 41.

feeling

feeling Gods wrath, and the worme of conſcience. Mark. 9. 49.

The circumſtances of time and place, are theſe; firſt, of place, which is hell, the bottomleſſe deepe, the utter darkneſſe, *Gen.* 16. *Luk.* 13. 21. 2 *Pet.* 2. Secondly, of time, and that will ever breake the heart of the damned (which is eternity) that hee is paſt hope of ever going out, or having end of his paines, *Mat.* 25. 46. All ſinne of its owne nature requireth puniſhment, *Rom.* 6. 23.

Puniſhment is evill in reſpect of the ſufferer, good in reſpect of God that afflicteth it juſtly for ſinne.

As ſinne hath taken away the agreement with the nature of God, ſo puniſhment hath taken away the communion with the felicity of God.

Mans miſery is remediable through the mercy of God, though God ſpared not the Angels that ſinned, yet the grace of God that bringeth ſalvation to all men hath appeared. Tit. 2. 11.

The remedy of our miſery, conſiſteth of two things. *Mans remedy for his miſery.*
1 A deliverance from ſin. Secondly, our reformation to the Image of God, *Pſal.* 32. 1. 2 *Cor.* 3. 18.

Our deliverance from ſinne containeth foure things. 1 Pet. 1. 2.
1 Election to life eternall, by God the Father.
2 Redemption by God the Sonne. *Pſal.* 130. 8.
3 Juſtification, *Rom.* 5. 1.
4 Sanctification, and reformation into the Image of God, by the Holy Ghoſt.

In our firſt eſtate wee had two things, Gods favour, and Image. In our fall and miſery wee have two things, Satans Image, and Gods diſpleaſure. In our reſtauration are had two things, reconciliation to Gods favour, and reſtoring of his Image.

God from all eternity did predeſtinate, appoint and elect ſome Angels, and ſome men, to be for ever heires of the riches of his grace, and glory, 1 *Tim.* 5. 2. 1 *Pet.* 2. 8. *Predeſtination.*

God keepeth the Angels that they cannot fall, conſerving and increaſing their happineſſe, *Joh.* 13. *Jer.* 22.40. *Mat.* 24. 24.

Election. Election is of God the Father, *Eph.* 1.2,3. and onely ſome few men are elected unto life, and they out of all ſorts, Jewes and Gentiles, *Matt.* 20. 16. *Rom.* 9. 24. *Rev.* 7. 9.

Election hath two acts and degrees concerning the end, which is eternall glory, the firſt of God, then of the creature. Secondly, the meanes to the end, *Rom.* 9. 11.

The firſt act touching the end, is Gods purpoſe, to take ſome men, which were to be created to eternall grace and glory, leaving other ſome.

The ſecond act is his purpoſe, whereby hee ordaineth theſe men, being to fall in *Adam*, unto eternall glory through Chriſt, *Joh.* 3.16. & 6.47. The ſignes, teſtimonies, and benefits of our election in Chriſt, are an effectuall calling, the gifts of lively faith, *Act.* 13. 4,5. 2 *Theſſ.* 2. 13,14.

Rom. 8. 30. & 9. 23, 24.

Juſtification, *Rom.* 8. 30. and glorification, begun in this life by holineſſe, being predeſtinated thereunto, *Eph.* 1. 4.

Rom. 8. 29. Act. 13. 48. That unto which God hath elected us, is firſt, Adoption of ſonnes. Secondly, Sanctification. Thirdly, Eternall life. The firſt, and onely moving cauſe of Election, is the good-pleaſure, and love of God, *Eph.* 1. 5. *Rom.* 9. 18. *Eph.* 1. 11. Chriſt being the ground-worke hereof.

This is further confirmed thus, God is the beginning of his actions, *Rom.* 11. 35. The firſt beginning dependeth upon no other outward beginning; but God ſhould depend upon an other outward beginning, if he could not elect whom he would, without having reſpect of their faith: faith is the effect of election, *Act.* 13. 48. therefore it cannot be the cauſe,

or

or before election. The meanes whereby wee are predestinated, is Jesus Christ, *Eph.* 1.5. Christ is not the first moving cause, but the meane, for hee is onely Gods Sonne, and we being predestinated to the adoption of Sonnes, have the Sonne-ship by communion with Christ. Heb. 2, 10, 11, 12.

Gods election is firme, and immutable, *Esay* 46. 10. 2 *Tim.* 2. 19.

The meanes whereby wee come to be assured that wee are elected, are these: First, the Gospell teaching, that all truly beleeving shall be saved, *Tit.* 1. 2. and wee knowing wee beleeve, assure our selves by the effects of election found in our selves, as effectuall calling, faith, justification, sanctification, and good workes. Secondly, by the testimony of Gods Spirit in us, *Rom.* 8. 9. 16, 17. 1 Cor. 2. 10, 11, 12. 2 Cor. 1. 21. 23. We judge our selves elect by the judgement of faith, which is infallible, 1 *Thes.* 1. 4. 2 Pet. 1, 2, 3.

Adoption is the first and proper thing whereunto we are predestinated, and there is no exceeding benefit, whereof it should not be the effect: as in the Trinity the Father is first, then the Sonne, and the Holy Ghost. In the order of working our salvation: the first is the Father predestinating, the second is the Son redeeming, the third is the Holy Ghost sanctifying. That the Father is first in working, see *Joh.* 5. 19. 30. & 16. 13, 14. Adoption being then the worke of the Father, it is before Redemption, and so before Justification, and Sanctification. The first worke of Grace in bringing us to Christ, is given by the Father, *Joh.* 6. 65, & 44, 37, 39. *Adoption.*

Opposite to Election is Reprobation, which is Gods decree, to leave some in their sinne and misery, and for sinne to damne them; or reprobation is Gods decree, to passe by some and not elect them, and to permit those to fall into sinne, and to punish them eternally for sin. *Reprobation.*

Here

Herein are two acts, 1 Negative: 2 Positive.

Negative, to refuse, or not elect: positive, to punish for sinne: for that from which they are reprobate, is from grace and glory, and that whereto they are appointed, is damnation: the cause of not electing, Gods just pleasure and will, *Mat.* 11. *Rom.* 9. without respect of good or evill in the creature; the cause of the second act, (damnation) is mans sinne.

God is hee that reprobateth some sinners, *Rom.* 9. 18. 1 *Thes.* 5. 9. This is also from eternity, *Jud.* 4. and many are passed by and reprobated, *Mat.* 20. 16. The things whereof men are reprobate, are true faith, 2 *Tim.* 3. 6. true sanctification, *Tit.* 1. 16. eternall life, *Act.* 13. 38. compared with 1 *Thes.* 5. 9. & *Jud.* 4. The cause of punishing the wicked is their sinne, for justice must needs respect the innocency, or guilt of the creature. The end of reprobation is properly Gods glory, *Prov.* 16. 14.

Esay 46. 10. The perdition of the Reprobate is also the end, but by accident: unchangeable also is the decree of God. Thus much of Election and reprobation.

Of Redemption. Wee are redeemed by Jesus Christ, *Gen.* 3. 15. *Gen.* 22. 18. *Gal.* 3. 16. & 3. 13. *Rom.* 16. 20.

By Christ. In Christ two things are to be considered, 1 his person, 2 his office.

In his person are to be considered two natures, divine, and humane, *Rom.* 9. 5. with 1 *Tim.* 2. 5. and *Mat.* 1. 13.

His natures. Christs divine nature, is the same essence with the Father, and the Holy Ghost, from eternity, *Rom.* 9. 5. 1 *Joh.* 5. 20. *Heb.* 1. 10. from *Psal.* 102. 25.

Our Redeemer was to be God, because the greatnesse of the evill, wherewith men were possessed, could not be taken away but by God himselfe: for Gods wrath being infinite, could not by any creature which is finite, be overcome: He also that must be our Mediator,

tor, must know us, and all our estate, wants, thoughts, desires, which no creature can doe.

Christs humane nature is of the same essence, and substance with the sonnes of *Adam*, 1 *Tim.* 2. 5. *Heb.* 2. 14. It could not stand with Gods justice to punish Christ for our sinnes, if he had not our nature; neither could it have beene satisfactory for us, if it had not beene done by a man.

The union of these two natures, the Godhead, and the manhood to make one person, and mediator Jesus Christ, is the great mystery of godlinesse, God manifested in the flesh, 1 *Tim.* 3. 16. *Their union.*

The manner of union of these two natures, is extraordinary, and therefore hath a peculiar name of Person, or hypostaticall union, and it was by the Godhead, assuming the manhood, as is shewn, *He.* 2. 16.

This humane nature was to be particularly, of the seed of *Abraham*, *Gen.* 22. 18. of *David*, *Ps.* 132, 11. *Act.* 2. 30. of the virgin *Mary*, *Esay* 7. *Mat.* 1. 23. to fulfull the promises, and to have right to the kingdome of Israel, and to be free from originall sinne, which is in ordinary generation, the nature, seed, or blood of the woman was sanctified and formed by the Spirit of God, and thereof Christs flesh created: Christ had the same time, degrees, and progresse, for his formation, as other children have, *Luk.* 1. 26, 36, 39, 56. and 2. 4, 5, 6. when the forming of humane nature was absolute, so as there was the matter, and forme of a man, then was the Godhead of Christ united thereto, by a mysticall and incomprehensible union, *Luk.* 1. *Col.* 2. 9. Luk. 1, 35.

The union is most neere, and indissoluble, that Christ from thenceforth for ever continueth God and man in the unity of one person.

The union of natures is not a confounding of them, or of their properties, for the Godhead remaineth

neth infinite, inviſible, incomprehenſible, the body finite, viſible, locall, *Act.* 3.21. 1 *Cor.*15.26,27,28.

Luk.24.36. By this union ariſeth the dignity of Chriſts perſon above men and Angels, that hee is next to God, or the Godhead it ſelfe, ſuch is the grace of eminencie by the joyning of theſe two natures, *Act.* 20.28.

Phil.2.9. By this union Chriſts humane nature purchaſeth habituall grace, as knowledge, wiſedome, holineſſe, ſuch as a creature cannot have, *Mark.*13.32. This gradation ſheweth, Chriſt as man to have greater knowledge, than men or Angels.

From this union is given unto Chriſt, the higheſt power of office, as to be head of the Church. In reſpect of this union, the whole perſon of Chriſt is worMat.20.18. ſhipped, though the direct object of worſhip is the Godhead onely, *Heb.* 1.6. *Mat.* 4.10.

From this union ariſeth a communion both of the names, and titles, and operations, ſo as theſe two natures conjoyned, and diſtinguiſhed, are called one Rom.1.4. Chriſt, Lord, Head, Mediator, King, Prieſt, Juſtice, Wiſedome. In every work the operations of the Godhead, are Chriſts operations, as equall with the Father, which giveth an infinite worth, and moſt perfect force together with the operation of the manhood, unto the worke of mediation, *Act.*20.28. *Heb.* 9.14.

From this union alſo ariſeth, figurative and unproper ſpeeches, as when things common to the whole perſon, are attributed to one of the natures: There is one mediator betweene God and man, the man Jeſus Chriſt; whereas Chriſt is Mediator as God and 1 Tim. 2.5. man; As alſo when things proper to one nature, is given to another, as in *Act.* 20.28. The Church of God which hee hath purchaſed with his blood, yet blood is proper to man, and not God, *Luk.* 24.39. Hitherto of Chriſts perſon, now of his office, under which name the proper accidents and effects of Chriſts perſon be contained.

In

In generall, it is to be Mediator between God and man, 1 *Tim.*2.5. Without a Mediator man could not be reconciled unto God, nor saved from his wrath, becauſe it was the good pleaſure of God, by him to reconcile all things to himſelfe, and to ſet at peace through the blood of his Croſſe, both the things in earth, and the things in heaven, *Col.*1.19,20. *Of Chriſts office.* *Mediator.*

And becauſe the Majeſty of God was offended by ſinne, and could not paſſe it over without puniſhment, *Rom.*3.5,6.

Chriſts Mediatorſhip containeth all the office, and functions, and operations which hee performed for mans Redemption.

By propheſie; firſt, decerning the cauſe betweene the parties differing, as an arbitrator. Secondly, relation of covenants and conditions, on both parties, as a meſſenger. By Prieſthood; thirdly, the requeſt or interceſſion for the offending party. Fourthly, payment or ſatisfaction to the party offended. Fifthly, effectuall application of the ſatisfaction. By kingdome; ſixthly, by defence, and conſervation of the parties ſatisfied for, from all their enemies, and ſo ſanctification, and reſtauration of Gods Image.

The office of Mediator requireth both divine and humane nature in one perſon. God the Father ordained Chriſt to be the Mediator before the foundation of the world, 1 *Pet.* 1.20. *Heb.* 5.4,5. God continually conſerveth Chriſt in the office of Mediation, *Eſay* 49. 8. Chriſts Mediatorſhip is eternall, and everlaſting, *Heb.*7.21. *Pſal.*45.6.

In reſpect of this office our Mediator is called Chriſt Jeſus, a Saviour that is anointed of God, for the Father continually and perfectly filleth his humanity with plenty of grace, ſufficient every moment to performe the worke, *Pſal.* 48. 8. This anointing *Luk.*4.18.

comprehendeth collation of gifts unto the humane nature, and ordination to office in respect of both natures; it is the person of Christ, God and man, that is Mediator, *Heb.* 9. and not one nature onely, either Godhead or manhood.

In the administration of this office, though Christs whole person do things, yet must wee distinguish of the worke, or the action or effecting of the worke; for every worke of our Mediator is one, as his person is one, but distinct actions concurre, one of the Godhead, another of the manhood, as the body and the soule concurre in many workes: as for example, Christ offering himselfe for a sacrifice to God, was a worke, and a function of his office common to both natures, but to accomplish this worke, there concurres a diverse operation, one of the Godhead, another of the manhood; for the manhood suffered the punishment for our sinnes, and the Godhead offered it up a most worthy satisfaction to the Father, *Heb.* 9. 14. The blood of Christ (that was the manhood) which through the eternall Spirit (that was the Godhead offered himselfe. Hitherto of Christs office in generall, now to the severall parts or branches: The parts or branches of Christs office are three, 1 Propheſie, 2 Priesthood, 3 Kingdome.

Christs Prophetickall office.

Christs Prophetickall office, is a function of his person, whereby he teacheth and informeth his Church, *Joh.* 1. 18. *Act.* 3. 22. *Deut.* 18, 18. *Act.* 7. 37. and of this office he is called the Word, *Joh.* 1. 1. In this worke of mediation is to be considered, 1 what hee doth in respect of God: 2 in respect of us. In respect of God, Christ the Mediator goeth up into Heaven, *Joh.* 3. 18. to receive the lively oracles of life, and speak things as the Father taught him, *Joh.* 8. 28. In respect of men he came downe from Heaven, *Joh.* 6. 38. to teach the doctrine of the Father which sent him, *Joh.* 7. 16. And to

give unto his Disciples the word which the Father gave to him, *Joh.*15.15. even all things that he heard of his Father.

This propheticall office hath two parts: first, the function of teaching: Secondly, the efficacie of things taught.

The function of teaching is, whereby Christ instructeth his Church in things needfull to salvation, *videlicet*, by doctrine, exhortation, dehortation, conviction, consolation, reproofe, 2 *Tim.*3.15,16.

This worke Christ fulfilled mediately, and immediately.

Immediately in his owne person, when for three yeares and more, he preached publikely, and privately, with great power of the spirit, *Mark.*1.14. Christs doctrine was also confirmed by signes and miracles, which partly belong to his Propheticall, partly to his Kingly office. The summe of Christs Doctrine was the two Covenants or Testaments, the Law and Gospell, *Luk.*4. 18. He preached the Law, by shewing the true meaning and fulfilling it, against the corrupt and false glosses of the Scribes and Pharisees. Againe, Christs preaching was more publike, or more private; publike, when he taught in the Synagogues, and Temple; private, when apart hee opened the mysteries of the Kingdome of God unto his Disciples. Christ also foretold by the Spirit things to come, as the destruction of Jerusalem, the comming of false Prophets, Antichrist, and the end of the world. Christs preaching was of things present, and of things to come; of things present he taught, 1 the doctrines of faith to be delivered, good workes to be practised: of things to come, as before. Christ confirmed his doctrine by signes and miracles, by seales and Sacraments, which partly belonged to his Propheticall office, partly to his Kingdome, and Priesthood.

Christs preaching.

Mat. 5, & 6, & 7. chap.

Joh.8.20.

Mark.4.35.

Mar.24.

Joh. 3.

Mediately Christ preached by his servants, which were Angels and men, *Rev.* 22.16. 1 *Pet.* 3. 18, 19, 20. By Angels, as at the giving of the Law; by *Gabriel* to *Daniel*, *Zacharias*, and *John*. And by men before his comming, as Patriarchs, Prophets, Priests, 2 *Pet.* 3. 18, 19, 20. After his comming in the flesh, by Apostles, Evangelists, Prophets, Pastors, and Teachers. When Christ sendeth any, hee that receiveth them, receiveth him; and he that refuseth them, refuseth him.

Eph. 4. 11.

The meanes whereby hee furnisheth his Ministers, are two: 1 the word spoken and written: 2 the Spirit. Thus much of the function of teaching, the efficacie of the things taught, is a vertue whereby Christ worketh in all men by his Spirit, pricking their hearts, illuminating their understanding, changing their affections, working repentance, faith and comfort; these effects hee worketh by his Spirit, which hee sendeth into the hearts of his people, *Joh.* 16. 1.

2 Tim 3. 16. Joh. 16, 13, 14.

Christs Priestly office.

Christs Priestly office, is whereby hee is ordained to satisfie for the sinnes of the elect, and redeeme them to God, *Heb.* 9. 11, 12.

The workes of his priesthood are foure; first, obedience: secondly, satisfaction: thirdly, intercession: and fourthly, blessing.

Touching obedience, Christ having taken upon him our flesh, perfectly fulfilled the Law, that his obedience might be imputed unto us, *Rom.* 5. 19.

Gal. 4. 4. Rom. 8. 3, 4. Joh. 17. 19.

Touching satisfaction, Christ made satisfaction for sinne to Gods Justice, that the elect might be delivered from the guilt and punishment of sin; onely the expiation and satisfaction that Christ made, is the proper and perfect price, that serveth for the sinnes of the world; neither have the workes of sufferings of men or Angels any place herein, *Heb.* 9. 12. The expiation of sinne was made by Christs suffering, 1 *Pet.* 3. 18.

Esay 53. 5, 6.

Christs

Christs sufferings are, 1 Privation of good, 2 Infliction of evill. *Christs sufferings.*

Privation of good, is the want of joy, glory, and happineſſe, which otherwiſe hee ſhould have had, had he not willingly emptied himſelfe for our ſakes. Joh. 17. 5. Phil. 2. 7. 2 Cor. 8. 9.

Infliction of evill, was all the miſeries which hee ſuffered for our ſakes: which we may conſider in three ends; 1 the things he ſuffered in the whole courſe of his life: ſecondly, the ſpeciall things hee ſuffered before his death: thirdly, his death it ſelfe before his burial. His ſufferings in the whole courſe of his life, was outward, and inward: his outward ſufferings were hunger, *Mat.* 4. 2. *Joh.* 4. 7. poverty, *Mat.* 8. 20. cold, wearineſſe, injuries, reproaches, perils, flight into Egypt, and from the Jewes, *Mat.* 2. 14. & 11. 19. *Luk.* 7. 34. *Joh.* 15. 20. 2 *Cor.* 8. 9. *Mar.* 9. 34. & 21, 22. *Joh.* 8. 48, 59. & 11. 57. His inward ſufferings were, griefe, and ſorrow for the hardneſſe of mens hearts, ignorance and temptation of the devill, *Mat.* 4.

His ſpeciall ſufferings before his death were inward and outward: inward was his trouble, agony, deadly ſorrow, wherein the Holy Ghoſt noteth the paſſions, feare, amazedneſſe, agony, or conflict, grievous trouble, neere unto fainting, *Mat.* 26. 37. *Mark.* 14. 33. that his ſoule was very ſorrowfull, even unto death, *Joh.* 12. 28. *Mat.* 26. 38.

Three things are to be conſidered in ſinne, and ſinners. Firſt, the turning away from God and his Law. Secondly, the turning unto Sathan, and the pleaſures of ſin. Thirdly, the continuance in

This intolerable ſorrow in Chriſts ſoule aroſe from the feeling of the burthen of all the ſinnes of the elect, and of Gods wrath for them, all which as in one view were ſet before him, 2 *Cor.* 5. 21 *Eſay* 35. 6. *Pſal.* 40. 12. & 38. 3. *Pſal.* 22. 14, 15. here was Chriſts conſcience

that sinfull estate. Accordingly in Gods justice or punishment, which God must inflict on sinners, are 3. things to be considered: 1 *The losse, and deprivation of Gods presence, and joyes that are in the same,* 2 Thes. 1. 9. Psal. 16. 11. 2 *The torments and sensible paines answerable to the pleasures of sinne,* Rev. 14. 10. 18. 7. 3 *The eternity of the torments, in such as never breake off, nor cease from sinne by repentance, and conversion unto God,* Act. 25. 18. Rom. 1. 4. *which is the state and case of all reprobates: and naturally this was the case of all men; but supernaturally, by the grace of Christ, in the elect, their continuance in sinne is broken off by repentance, and conversion unto God,* Act. 25. 18. Ro. 6. 1, 4. *Where continuance of sinne is not, there Gods justice requireth not* science afflicting him for the sinnes of the elect now made his, the devils and all the powers of hell loading and charging him, *Joh.* 14. 30. the heavie ire and wrath of God laid upon him, *Psal.* 38. 3. The highest degree of Christs inward afflictions, was on the crosse, when he cryed, *My God, my God, why hast thou forsaken mee; Mat.* 27. 46. The greatest sorrow, feare, trouble, and temptation that possibly could be in humane nature, without being overcome, was in Christ; the Lord would breake him, and make him subject to infirmities, *Esay* 53. Act. 8. 32. 1 *Pet.* 2. 24.

The outward sufferings, was the ignominy, reproach, contempt of men, which he suffered, *Psal.* 22. 6. *Psal.* 69. 20. *Heb.* 12. 13. *Mat.* 27.

The effects of Christs sorrowes in him were these: 1 prayer, that if it were possible the cup might passe from him, *Mat.* 26 39. 2 More fervencie in prayer, with strong crying and tears, *Heb.* 5. 7. 3 A strong sweate in his agonie, and prayer, like drops of blood falling to the ground, *Luk.* 22. 44.

In this agony the blood in the

eternity of punishment, but onely the extremity of it for a time. Christ therefore, suffering but for the elect, whom hee converteth from their sinnes, was not to suffer eternall punishment; but temporary, such as for the extremity of it, and in respect of the dignity of his person, who was God and man, was equivalent to that which the elect should have suffered: hee suffered not for the damned, for why then should themselves also suffer, seeing Christs death is not in vaine? but he suffered for them which otherwise should be damned, his blood was shed for remission of sins, and where sins are remitted, punishment is not inflicted.

the veines, was so troubled, the vitall spirits so forcibly urged, that the blood came out of the veines, and skin, the like whereof is never seene nor heard of.

In this his agony an Angell appeared from heaven comforting him, *Luk.* 22. 48. Thus Christ was made inferiour to the Angels, *Heb.*2.9.

Other outward afflictions besides the fore-mentioned, he had, which I thus particular.

1 The betraying of him into the hands of the Sergeants, and officers, by *Judas*, as a theefe, *Mat.*26.

2 His leading about the city, as a malefactor, to the high Priests house, to *Pilate*, to *Herod*, and backe againe to *Pilate*, *Mat.*26. 5. & 27.2. *Luk.*23. 2, 8,9,10,11.where by the Ecclesiasticall Judge, he was condemned of blasphemy; and worthy to die, *Mat.*26.65,66. hee was accused to the civill Judge, as an enemy to *Cesar*, but the Judge found him innocent, and so pronounced him, *Mat.*27. 78. *Luk.* 23.4. he was by *Herod* and his servants mocked, set at nought, cloathed with a robe, and sent away with derision, *Luk.* 23. 11. To appease the rage and tumult of the wicked Jewes, contrary to justice, and the manifestation of his conscience, he was condemned of *Pilate*, *Mat.* 27. 24, 25, 26. hee was

 scourged,

ſcourged, crowned with thorns, ſpit on, & buffeted by the Miniſters and ſoldiers, a reed was put in his hand, they bowed the knee before him to deride him, they ſmote him on the head, that he might propheſie, *Mat.* 27.29, 30, 31. the Jews cryed out, Crucifie him, crucifie him; Thus they denyed the holy One, & the juſt, and deſired a murtherer to be given them: then was Chriſt condemned to die, and being led out of the City to execution with two evill doers, hee carried his Croſſe himſelfe, but being weary and faint, by reaſon of his agony and ſcourging, *Simon* of *Cyren* was compelled to helpe him, *Joh.* 19.17. *Mar.* 15.21. He was hanged upon a croſſe by nales that pierced him in his hands, and feet; his death was curſed in reſpect of God, *Gal.* 3.13. in reſpect of man, ſhamefull; in reſpect of puniſhment, painfull; in reſpect of the extention of the veines, and ſinues, and the piercing of them in the hands and feet (where they all met, and were knit together) it was very horrible; hee was hanged betweene two theeves, for more ſhame, and ſo was accounted amongſt the wicked, being nailed on the croſſe, hee endured thirſt, reproaches, and ſcoffings of the wicked, they wagged their heads, and derided him of his faith and doctrine, *Mat.* 27.42,43. here he wreſtled with the devill, and all his Angels, the powers of darkneſſe, *Col.* 2. 15. *Heb.* 2. 14. and by faith with his Father, who ſeemed to have forſaken him: at the horror, and indignity of this his paſſion, the ſunne was aſhamed, and turned blacke, the earth quaked, the rockes rent, and the vaile of the Temple cleft, *Mat.* 27. 45, 51. and at the laſt hee breathed out the ghoſt, commending his ſpirit into his Fathers hands, and ſo death ſeized on him, and ſeparated his ſoule and body; being dead his ſide was pierced with a lance, out of which water and blood iſſued, but his legges were not broken.

Heb. 12. 2.

Mat. 47. 46.

Joh. 19 33, 34.

Chriſt

The end of Christs sufferings were partly in respect of God, of himselfe, and of us: as that God the Father, for his wisedome, mercy and justice, might be glorified in the same, Joh. 13. 31, 32. *That Christ by suffering might enter into his glory,* Luk. 20. *that he might bring, and reconcile us unto God,* 1 Pet. 3. 18. *that hee might know to pity and succour us,* Heb. 2. 18. *that hee might lend us an example to suffer with him, that he might destroy the devill, that had the power of death, and death it selfe,* Heb. 2. *that hee might ratifie the two testaments,* Heb. 9. *that hee might abolish sinne,* Rom. 6. *that wee might be married to Christ,* Rom. 7.

Christ was to die by effusion of blood, for to be a perfect sacrifice, and to confirme the testament by his death, *Heb.* 9. 16, 22.

Christ was not a meere patient onely in his death, but an agent also, offering himselfe to God willingly, *Heb.* 9. 14. *Joh.* 10. 17, 18. Christ himselfe was the Priest, *Heb.* 9. 1. the sacrifice was himselfe, *Heb.* 9. 14. the Altar was the eternall Spirit. 9. 1. 14. the fire was the afflictions hee felt in himselfe, and the spirit.

Christs person being God and man, the sacrifice was of more worth, and esteeme, than if all men and Angels had dyed, *Act.* 20. 28. Therefore was his death, not onely a punishment, but a satisfaction: Christs body was laid in grave untill the third day.

Christs Kingdome is either essentiall by nature, which he hath common with the Father, and Holy Ghost, *Prov.* 8. 22. 30. or it is the second Persons by dispensation, as hee is God manifested in the flesh, and mediator of the Church, *Phil.* 2. 6, 1 *Cor.* 15. 24. Of this latter do we treat of in this place. *Christs Kingdome.*

The workes and parts of Christs kingly office, are these; 1 Victory for himselfe and us. 2 Glory. 3 The taking of the Kingdome. 4 The administration of

the Kingdome. 5 The resignation of the Kingdome to his Father.

Victory. Victory, is whereby Christ overcommeth the devill, and sinne, and death, and subdued them under him and his, *Heb.*2.14. 1 *Cor.*15.54,57.

Glory. Glory, is the exaltation and glorification of Christ, and that of the whole person, but in divers respects, for his divine nature was exalted, not by increase of essence, or of glory, his humane nature was exalted, both by increase and manifestation. Glory is the Kingly dignity, consisting of three things, 1 Putting off infirmities. 2 Glorification of the humane nature. 3 Triumph over enemies.

Putting off infirmities, was when Christ was delivered from all weakenesse of body and mind, which for our sakes hee tooke upon him, as death, paine, hunger, thirst, sorrow, *Rom.6.9.* 1 *Cor.*15.42,43.

Glorification of the humane nature, is its perfection, by assuming new habits, and powers, *Joh.*7.39.

Christs body was glorified, in that it was made incorruptible, 1 *Cor.*15.33. firme, strong, nimble, spirituall, splendent, 1 *Cor.* 15.43. *Mat.*17.2,3. His soule was glorified by the perfection of the understanding, such as in his base estate hee knew not, even all things in all places and times, so farre forth as a created mind is capable of, and by perfection of will, and all vertues that a created will is capable of.

Triumph over enemies, was his resurrection, and manifestation after, *Psal.* 68.1. This arising againe was the restoring of the humane nature unto life, and the glorious, and powerfull lifting of it out of the grave.

As by Christs sufferings and death hee wrought satisfaction, and justice for his elect, so by his resurrection (as the principall cause) hee conferreth the effectuall application of justice and satisfaction. The

Rom.4.25.

efficient

efficient cauſe of Chriſts reſurrection was God the Father, *Act.* 2. 24. the Sonne, *Joh.* 17. 18. the Holy Ghoſt, *Rom.* 18. 11. The end of his riſing is the glory of God the Father, *Rom.* 6. 4. of the Sonne, *Act.* 3. 15. to fulfill propheſies and figures, 1 *Cor.* 15. 4. to confirme the legall covenants, Do this and live: to juſtifie us by applying benefits, *Rom.* 4. 25.

The benefits and fruits wee have by his reſurrection are theſe: 1 A full aſſurance and certainty of faith touching him. 2 Full ſatisfaction for us, as our ſurety, and our applied juſtification, *Rom.* 4. 25. and 8. 34. 4 The gift of the Holy Ghoſt, to quicken us from ſinne, *Rom.* 6. 4. *Eph.* 2. 5. 5 Aſſurance of our laſt reſurrection, 1 *Cor.* 15. 12, 20, 22. 1 *Theſſ.* 4. 14. 6 Certainty of our perſeverance in faith, *Rom.* 6. 9. *Gal.* 2. 20. 7 Confidence of our hope, and eternall life, *Col.* 1. 18. *Rom.* 8. 17. & 5. 10. 1 *Pet.* 3. 20, 21. Rom. 1. 4. Act 23. 32, 33.

The forme and manner of Chriſts reſurrection, was, firſt his ſoule returned to the body: ſecondly, the time was the third day: thirdly, the earth trembled for joy, as for horrour at his death. As hee died the ſixth, wherein *Adam* was made and fell: ſo hee roſe the firſt day, wherein the world began to be created. he roſe in the dawning, *Mat.* 28. 1, 2. ſo he was the Sun, and light of the world. As the Angels ſerved him at his birth, *Luk.* 2. ſo did they at his reſurrection; Chriſt was the firſt that ſhould riſe from the dead, *Act.* 26. 23. 1 *Cor.* 15. Gen. 1. 31. Mat. 28. 1, 2. Gen. 1. 1, 2, 3. Mat. 28. 3, 5,

Object. But ſome roſe before him, raiſed by the Prophets.

Anſw. Their reſurrection was actuall, and imperfect, for they died againe afterward, but Chriſts was perfect, never dying more, nor ſubject to mortality, *Act.* 13. 34.

The manifeſtation of his reſurrection, was his glorious appearing to his Diſciples forty dayes, to confirme

firme their faith, and teaching them things pertaining to the Kingdome of God, *Act.* 2.3.

Testimonies of his resurrection were, 1 Angels, *Mat.*28.3,4. *Luk.*24. 2 The watchmen, *Mat.*28.4,11. 3 His Disciples, to whom hee appeared oftentimes, as to *Mary Magdalen* at the grave, *Mat.* 28. 9. To *Simon Peter*, to two Disciples, in the way to *Emaus*, *Luk.*24. 13. To the company of Disciples, *Joh.*20.19. To *Thomas*, *Joh.*20.26. To his Disciples at the sea of *Tiberias*, *Joh.*22.1. To *James*, 1 *Cor.*15.7. To his Disciples on the mount at *Galile*, *Mat.*28. 16. To more than 500. brethren at once, 1 *Cor.* 15. 6. To his Disciples on mount *Olivet*, when hee ascended into Heaven. Another testimony was the bodies of the Saints which arose: and propheſies of the Scripture, *Luk.*24.25,26. *Mat.*27 52,53.

Luk.24.34. 1 Cor.15.5. Act. 1.4.12. Luk.24.50.

Christs taking of his Kingdome, was: 1 By ascending into heaven. 2 By sitting at Gods right hand, *Dan.*7.13,14. Christ in his naturall body glorified, went up in a cloud through the aire, or orbes into the imperiall heavens: by his ascension he also made way for us, and is an assurance that we also shall come thither, *Heb.* 10.19. *Joh.*14.3. Also by his ascension, hee furnisheth his Church with gifts of the Holy Ghost, *Joh.*7. 39.

Act.1.9,10. Joh.18.7. Eph.4.8.

Christs sitting at his Fathers right hand meaneth a dignity next unto the power of God, and is the highest degree of exaltation: whereby hee fully occupieth his kingdome, gotten by his battell, by repressing his enemies, and conserving his Church, *Psal.*101. 1 *Cor.*15. 1. This sitting at Gods right hand, in respect of Christs Godhead, was the restauration of the glory which hee had with the Father before the world was: in respect of the manhood, it is the glorification of him, with the glory he never had before, above all other creatures.

Joh.17.5.

Christs

Christs Kingdome may be considered absolutely, or specially.

His absolute Kingdome, is the rule which he hath over all creatures, whether they obey or not, and it may be called the Kingdome of power, 1 *Pet.*3. 22. Mat.28.18.

His speciall Kingdome, is his rule over the Church, which may be called the Kingdome of Grace. The nature of this Kingdome is spirituall, not of this World; the limits of this Kingdome are the ends of the earth, *Psal.* 2. Psal.2.6. Heb. 12.28. Esay 18.36. Luk.17.21.

Administration of Christs Kingdome is, 1 His giving lawes: 2 By executing them.

His giving of Lawes are, outward, or inward.

Outward, propounded by the Word, and Ministry. Luk.24.45.

Inward, by the Spirit, opening the conscience, and giving power to do them, *Act.*1.3. Eph.4.14.

Executing Lawes is, by rewarding good deeds, and punishing evill. Rewards are, 1 Spirituall: 2 Temporall.

Spirituall, are, remission of sinnes, victories over temptations, justification, sanctification.

Temporall, are the things of this life with the condition of the Crosse; in the next life joyes of Heaven, *Matt.*25.

Punishments are, inward, and outward: Inward are griefes, feares, and torments of conscience; Outward, are paines, sicknesses, diseases, and in the next life damnation. The course of administration in all ages, are the opening of the seales, sounding of the trumpets, shedding of the vials, discovery of Antichrist. The great and last worke of his Kingdome, is the last Judgement; the day as hee knew not on earth, so neither wee: the manner will be glorious with innumerable companies of Angels, and flaming fire. The resurrection of the just, and unjust, the change of the living, the separating the good, and evill by the Angels, Apoc. 6. 2 Thes.1.7,8.

Angels, the pronouncing of the ſentence of mercy to the elect, and of judgement to the wicked: in the end
Mat. 25. the delivering up of the Kingdome to his Father, that God may be all in all, 1 *Cor.* 15. 24. Hitherto of Chriſts perſon and office, next followeth the object, the people upon whom Chriſt exerciſeth his office, whom hee teacheth as a Prophet, redeemeth as a Prieſt, and ruleth as a King.

The Church. This people are called his Church, or Congregation, *Eph.* 5. 25, 26, 27.

Object. But Chriſt is the propitiation for the ſins of the whole world, for all men, 1 *Cor.* 5. 15.

1 Joh. 2. 2. *Anſ.* By the *World* are meant the elect of all ages, & not the Jewes onely, or them that then lived, but the Gentiles alſo. So, *all men*, are meant, all the elect, 1 *Pet.* 1. 2. & 2. 5, 9, 24. *Heb.* 2. 9. 1 *Theſ.* 2. 13. *Mat.* 24. 24. compared with *Jud.* 4.

Object. In *Rom.* 5. 18. it is ſaid, The offence of one man came on all men to condemnation, ſo the juſtifying of one is toward all men to juſtification of life.

Anſw. The Apoſtle maketh *Adam* a type of Chriſt, that as all that came of *Adam* have ſin, & death by generation, ſo all that came of Chriſt ſhall have righteouſneſſe, and life through him. *Adam* communicateth his ſinne to none, but ſuch as are borne of him: ſo Chriſt communicateth his juſtice to none, but ſuch as are borne of him.

Object. In 2 *Pet.* 2. 1. mention is made of ſome bringing in damnable hereſies, even denying the Lord that bought them; and *Rom.* 14. 15. the Apoſtle ſaith, Deſtroy not him with thy meate, for whom Chriſt died: ſo 1 *Cor.* 8. 11. therefore Chriſt dyed for them that periſh.

Anſw. All profeſſing faith in Chriſt, profeſſe to be redeemed by him, and ſo are to be hoped for of us in charity, untill the contrary appeare; in this reſpect are

they

they ſaid to be bought, and not abſolutely.

Obiect. Adam was redeemed, *Gen.* 3. and in him all mankind, therefore in his loynes all men are redeemed.

Anſw. As *Adams* houſe was the viſible Church, imbracing the promiſes, ſo were they and theirs viſibly redeemed in the judgement of men, till the contrary appeared by their ſin, as it did in *Cain* and his, but as in the Church many are called, and few elected, ſo then in *Adams* poſterity it ſoone appeared, *Gen.* 4. and afterward in *Noahs* ſeed, *Gen.* 9. 10. but juſtice and ſinne are not alike propagated by *Adam*, for all borne of him are partakers of ſinne by imputation, and have it inherent in them, but all borne of him are not partakers of his faith, and Chriſtian ſanctity, which is not propagated carnally, but by the Spirit of Chriſt, *Joh.* 1.

Mat. 22. 14.

Pſal. 51.

The truth hereof is laid downe thus:

Chriſt ſaved his people from their ſins, *Mat.* 1. 21. *Joh.* 10. 15. *Heb.* 9. 15. & 10. 14. hee prayed for them and not for the world, *Joh.* 17. 9. Now if Chriſt ready to die prayed not for the world, but for them which his Father had given him out of the world, then the world is not by him redeemed, that is, the reprobates of the world.

Chriſt is the Mediator of the New Teſtament, which is, that God would put his Law in their mindes, and be their God, *Heb.* 9. 10. But ſuch is not the ſtate of many wicked, 2 *Theſ.* 5. 2. All men have not faith, but the Elect, and they beleeved that Word ordained to life, *Act.* 13. 4. 8. and others beleeve not, becauſe they are none of Chriſts ſheepe, *Joh.* 10. 26.

Heb. 9. 15.

Tit. 1. 1.

Chriſt ſaith, My ſheepe heare my voyce, and I know them, and they follow mee: but all heare not Chriſts voyce, nor follow him; *Ergo*, he is not a propitiation for the ſinnes of all men in generall, but for the elect

Joh. 10. 27, 28.

in all places and times, which the Apostle meaneth.

Church. The word *Church*, is used sometimes more largely, for such an Assembly as professe Christ the King, Priest, and Prophet, which comprehendeth in it hypocrites, and reprobates, as well as Gods elect: in which respect *Paul* saith of the Church of Israel; All our fathers were under the cloud, all passed through the sea, were all baptized unto *Moses*, did all drinke of the same spirituall rocke, but with some of them God was not pleased, 1 *Cor.* 10.1,2,3.

Hypocrites, or reprobates in the Church, are not properly of the Church, but by homonymie of speech, as in the 1 *Joh.* 2. 19.

Strictly, and properly, the Church is the company of them whom the Father hath chosen to life, given to the Sonne to redeeme, sanctifying them by the Spirit, and uniting them together among themselves, by the bond of faith and love.

Eph. 5.25. Joh. 17.2.

The Church is considered generally, and particularly: generally, as it comprehendeth all Gods family in heaven and earth, *Eph.* 3. 15. and brotherhood of all Christians, 1 *Pet.* 5. 9. commonly called the Catholicke Church.

Particularly, when companies of Christians are united, and compact together, in particular places, townes, or cities, as *Rom.* 1. 1 *Cor.* 1. *Rev.* 2. & 3. chap.

Justification. Hitherto I have spoken of two meanes of our salvation, and remedies of our miseries, namely of election and redemption. Now followeth the third, which is our Justification, being the absolution of sinfull man from punishment, because of the satisfaction of Christ the Redeemer, apprehended by faith.

This word *Justification* is used here for Absolution judiciall, when God the Judge absolveth the fault of the man, that is accused before him, and pronounceth him just and innocent, and it is opposed to condemnation,

tion, as *Rom.* 8.33,34. Wee may not with the Papists understand here Justification to be the infusion of justice. Rom.5.18.

This judiciall act is in this life exercised in a mans conscience, wherein God hath his tribunall, mens thoughts accusing or excusing, *Rom.* 2. 15. After this life, it shall be exercised by the sentence of Christ, *Rom.*2.16. As sinne is a difference from Gods Law, so justice is a congruence with the Law, both of our nature and actions: and as there is a legall justice inherent in men, by fulfilling the Law, and an Evangelicall justice, by God imputed to him that beleeveth the Evangell, *Rom.*4.5,6. so is there also a legall justification, and an Evangelicall: Legall justification, is from workes done, according to Gods Law, we stand in the tryall of the justice of God, *Levit.* 18.5. *Gal.* 3.12. 1 Joh.3 4. Phil. 3.9.

Evangelicall justification is when Gods Law being violated, we are absolved from the sinne and punishment by the grace of God, and mercy of his Sonne apprehended by faith: And by him all that beleeve are justified, in all things in which they could not be justified by the Law of *Moses*, *Act.* 13.

Before the fall legall justice had place, and shall have againe in the life to come: but since the fall in this life the Evangelicall justice is to be sought for. The reason hereof is, that justification by the Law must be upon the full, perfect, & continuall keeping of the same, *Gal.* 3.10. which is unpossible by mans weakneſse, *Rom.*8.3. Rom.4.5. Gal.3. 10. 10, 12.

The Law of God being violated by sinne, his justice must be satisfied first, before any legall justice can be established in us, which being satisfied by Christ, and so wee absolved from our sinnes past, the legall justice beginneth in us againe in this life, but shall not be perfected till the next life. Psal. 14. Rom. 3. 24. & 5 chap.

Justification is an act undivided, and all at

once, and ſo it differeth from Sanctification which is done by degrees and parts.

Juſtification of a ſinner in this life is done eſſentially but once, though it be often repaired and renued,
1 Joh. 3. 9. as faith once given to the elect, is never quite taken away, for the ſeede of God remaineth in him; Juſtification and Faith are moſt nearly united.

The cauſes of Juſtification are either { Principall: { Outward, / Inſtrumentall: { Inward.

The principall outward cauſe, is the merit, and ſatisfaction of Chriſt, *Rom.* 3. 24, 25. which in reſpect of us is the meritorious cauſe, in reſpect of God it is the cauſe that is outwardly moving him to pronounce
Rom. 3. 24. us juſt.

Both theſe are true, that we are juſtified for the ſatisfaction and merit of Chriſt, as the outward moving cauſe, and yet are juſtified freely of meere mercy, as the inward moving cauſe.

Object. How can it be ſaid that God freely forgiveth us our ſinnes, out of his owne grace, and mercy freely, ſeeing hee hath required ſatisfaction to the full of Chriſt our head, and ſurety, and without ſuch ſatisfaction forgiveth no ſinne?

Anſw. Though hee forgive it not freely in reſpect of
Col. 2. 13. his Sonne, who was wounded for our iniquities, yet in reſpect of us that were the ſinners, it is free.

Object. But wee merited it in Chriſt our head, and therefore are not freely forgiven.

Anſw. His merit was not ours by originall poſſeſſion, or cleaving in us (as ſinne is from *Adam*) but on-
1 Cor. 2. 9. ly by relation and application, and this meere grace, that wee never thinking on any ſuch thing, God found this way for our redemption, *Rom.* 5. 8, 10. and that he applyeth his Sonnes redemption unto us, that were by no gift or merit diſpoſed to ſuch a thing, *Eph.* 1. 6, 9. & 2. 8.

As

As Christs satisfaction is most sufficient and full, so as it is sufficiently, and fully to justifie us, without any merit of ours, or any other creatures, *Rom.* 3.25, 26. Our workes being imperfect have no proportion to the justice of God, neither are they ours, but Gods, due unto him, and proceeding from him: now that which is not ours originally, or by possession, but is wholly owing unto another, by it we can merit nothing to our selves. 1 Joh. 1.7.

The principall inward cause of our justification is both, 1 an effectuall calling, 2 the imputation of Christs merits.

The effectuall calling is the more remote cause of our justification, when God by his Spirit effectually moveth the heart, the understanding, will, and affections, to the acknowledgement of our owne miseries, to seeke deliverance, and to beleeve the promise, or grace.

This inward calling of the elect, differeth from outward calling, by the word, whereby God offereth his grace to all in generall. to this inward calling a man is meerly passive, in respect of the beginning, that is, hee cannot any more prepare, or dispose himselfe by strength of nature unto this calling, or justification. Herein therefore the Papists erre, who ascribe to man a preparation to justification, called the fundation of justification, as faith, that is, a certaine generall knowledge, and certainty of the truth of Gods Word: Secondly, an acknowledgement of our sinnes. Thirdly, feare of hell: Fourthly, love of God: Fifthly, repentance. Sixthly, hope of salvation; which sufficiently prepare a man (they say) to receive justification, but the Apostle saith the contrary, that our sufficiencie is of God. Eph. 2.1. 2 Cor. 3.5. Phil. 2.13.

The imputation of Christs merit, & satisfaction, is the neere and next cause of justification, and constitu- Rom. 8. 10.

teth the eſſence and definition of it, which is, when God for union with Chriſt, doth ſo apply and make proper Chriſts merit to us, as if wee our ſelves had died, and ſatisfied for our ſinnes: As from *Adam* wee draw, 1 guilt, 2 native evill: ſo from Chriſt we draw, 1 abſolution from guilt, 2 reparation of Gods Image, called Regeneration.

2 Cor. 5. 14. 21. Rom. 4. 5, 8.

Faith. The inſtrumentall cauſe of juſtification is Faith, which is taken ſometime largely, ſometime ſtrictly: largely, faith is taken for an aſſent to thoſe things written in the Word, called hiſtoricall faith: ſtrictly, faith is juſtifying, or miraculous, juſtifying faith, is a truſtfull aſſurance, which the Spirit of God ſtirreth up in the elect, firmly to apply the promiſes of Gods grace. This faith preſuppoſeth knowledge, *Rom.* 10. 14. but formally it is aſſertion towards Gods promiſe.

Jam. 2. Rom. 10. 6, 10. Gal. 2. 20. Rom. 10. 20.

Faith juſtifieth not, as it is a quality, paſſion, or action in us, but as it is a relation, and uniteth us to Chriſt, whoſe ſatisfaction is imputed for righteouſneſſe to us, *Gal.* 2. 20.

Faith applyeth the promiſe to the particular perſon, and not the generall onely: *Gal.* 2. 20. 1 *Joh.* 4. 16.

Jam. 2. 20.

Faith neceſſarily bringeth forth good workes, yet it juſtifieth not in that reſpect, *Rom.* 4. 5.

The proper object of faith, is the evangelicall promiſe of grace in Chriſt, *Rom.* 1. 16.

Faith hath degrees, increaſing, and diminiſhing, yet the eſſence and force of juſtifying remaineth in the leaſt degree, *Rom.* 12. 3. *Mark.* 9. 24.

Faith once wrought in the elect, can never be utterly extinguiſhed, for faith is of the elect onely, 2 *Theſſ.* 3. 2. as the elect cannot periſh, neither can their faith, *Rom.* 8. 38, 39.

Tit. 1. 1.

The immediate effect of juſtification knowne, is Adoption,

Adoption, by which the elect do now actually please God, as his children and co-heires with Christ. Gal.3. 16.

Another effect of justification, is peace of Conscience, when we perceive our selves absolved from the guilt of sinne, before Gods judgement, and the judgement of our owne conscience, *Rom.* 5. 1.

Peace of conscience, hath degrees sometimes more, sometimes lesse, *Psal.* 30.7. and 51.12. and 38.3. From peace of conscience ariseth confidence, that our prayers are heard: Also assurance that our good workes please God; also patient suffering of the crosse, ariseth from the feeling of justification, *Rom.* 5. 3. *Peace of conscience.* Rom.8.15.

Thus much of our deliverance from sinne, and the misery thereof, also the punishment of sinne, which was Christs worke in himselfe.

Now followeth our Sanctification or, reformation into the image of God, which is Christs worke in us; it is the change of our nature into better, that is, into the similitude of the perfection of God, called also our Glorification, 2 *Cor.* 3. 18. *Sanctification.*

Justification, and Sanctification differ thus: Justification, is the imputing of anothers justice; (to wit Christs) Sanctification is the impression of justice, that it may be in us: in Justification there is the satisfaction of Christ; in Sanctification there is the obedience of a Christian: Justice is perfect and absolute, an unidvided act at once; Sanctification is a work begun, not equall in all: Justification is first, Sanctification is after; Sanctification: is a separation from filthinesse of sin, from common prophane use, and a preparation, and application to holy use, by the Spirit of God, 2 *Cor.*7.1. Rom.8.30. Joh. 3. 5. Rom.6. 29.

Absolution from sinne is not sufficient to salvation, unlesse there be also a restoring, or putting on of good, called Sanctification, *Heb.* 12.14. As Election is the peculiar worke of the Father, *Eph.*1.3,4. Redemption *Absolution.*

of the Sonne, 1 *Joh.*2.1,2. ſo Sanctification is the proper worke of the Holy Ghoſt, 1 *Cor.*6.11.

Rom. 15.16.

Chriſt by his obedience, and death hath merited for us the gift of ſanctification of the Spirit, 1 *Cor.*1.30. This he hath merited with God, who for his Sonnes ſake giveth us the Spirit, *Gal.*4.6.

Our Sanctification hath two parts, 1 the putting off the old, which is corrupt, through the deceiveable luſt: 2 the putting on the new man, which is after God, created in righteouſneſſe, and true holineſſe.

Eph. 4. 22.

Eph.4.24.

The putting off the old man, is the ſubduing, breaking, and aboliſhing of the ſinfull diſpoſition, and inclination that is in our nature, 1 *Pet.* 4.5. and of it there be two parts, 1 Death: 2 Buriall of the old man.

Death or mortification, is an actuall effect of the application of Chriſts death, by the holy Ghoſt (to our nature) whereby our corruption, or body of ſin, receiveth a deadly wound, is feebled, and dyeth daily.

Rom.6.6.

Buriall, is the going forward of death, and is an effect of the application of Chriſts buriall by the Spirit, whereby the old man, our body of ſinne, is more and more corrupted, and as it were rotted in the grave, *Rom.* 6. 4.

Putting on the new man, is when wee take againe Godſ habits, and diſpoſition to vertue, and it is called the riſing or the quickning of the new man, which is an effect of the application by the Spirit of Chriſts reſurrection, whereby inherent holineſſe is begunne, and by degrees continually increaſed, *Rom.*6.4. Thus Chriſts death, buriall, and reſurrection, is to us, 1 A gift of juſtification, *Rom.*5.15.18. 2 A power to mortifie, and quicken us, *Eph.*1.19,20. and 2. 1, 5, 6. And an example or type to follow in our courſe of life, 1 *Pet.* 2. 21.

1 Theſ. 1.6.

The

The ſubject, or perſon ſanctified, is the juſtified man. Rom. 8. 30.

The juſtified perſon is to be ſanctified throughout: particluarly, wee are to be ſanctified in, 1 The underſtanding. 2 The will. 3 The affections. 4 The actions. 1 Theſ. 5. 23.

The underſtanding is regenerate three wayes: 1 By teaching and illuminating the mind with neceſſary knowledge. 2 By perſwading the truth of Gods favour to the beleever, *Joh.* 14.17. *Rom.* 5.5. 3 By confirming us in the hope of perſeverance, and eternall life, 2 *Cor.* 1. 22. and 5.5. Zach. 12. 10.

The will is ſanctified by making it right, and ready: Right, when the will is inclined, and carried in a ſtraight courſe to that which is good, rightly knowne. Ready, when there is a power and faculty to follow, and do the good apprehended, and flee the evill, *Rom.* 7. 18. 22. 1 *Chron.* 29. 9.

The affections are ſanctified, when our deſires of meats, drinkes, and other things, that wee luſt after, are moderated, according to Gods Law, and reaſon, *Rom.* 13. 13. And when our affections of joy, ſorrow, love, hatred, anger, are ſo tempered, according to Gods Law, and good reaſon, as wee avoyd all extremities of too much, and too little, and keepe the holy meane, *Pſal.* 13. 9. *Pſal.* 119.

This ſanctification is, 1 begun: 2 perfected. Eph. 4. 26.

Begun in this life. 1 Cor. 6. 11.

Alwaies in this life there is a mixture of the old man with the new, an inclination to evill by nature, an inclination to good by grace, the fleſh and ſpirit are contrary one to another, ſo that wee cannot do theſe things that we would. Gal. 6. 17.

Seing there is this contrariety in us, wee muſt reſiſt and fight againſt ſinne continually; in which there muſt be, 1 A preparation. 2 A conflict.

The preparation is, by taking the whole armour of God, as the ſhield of faith, the ſword of the ſpirit, *Eph.* 6. 13, 14.

The conflict is the reſiſting of ſinfull temptations, ariſing in us, or ſuggeſted any way to us; and the victory is, when wee ſo reſiſt, as ſinne ruleth not in us, *Rom.*6.14.

1 Joh.2.1. The infirmities, and defects of our ſanctification, are forgiven us in Chriſt.

Sanctification hath many degrees, ſometime more, ſometime leſſe, *Rev.* 2, & 3. The children of God have ſome ſpeciall ſinne, or ſinnes whereunto they are moſt prone, which they muſt have moſt ſpeciall Pſal.18.23. care to mortifie.

Jam.2.10. Any one ſinne reigning in a man, argueth him to be wicked, and unſanctified, *Ezek.* 18.10, 11.

The effect of regeneration or ſanctification, is good workes, namely, acts and operations, proceeding from a regenerate will, underſtanding and affections.

In good workes are to be conſidered, 1 The rule. 2 The partition of them.

Exod.19.20. The rule of good workes is Gods Law, comprehended in the ten Commandements, which God gave *Commandements.* by voyce, and by writing on 2. Tables of ſtone at mount *Sinay.*

1 *Table.* The 1 Table containeth foure Commandements, informing us of our duties, and good workes towards God.

The firſt commandement chargeth us not to be Atheiſts, without God, *Pſal.*14.1. Secondly, not to have falſe gods with the true, *Exod.*20.23. 1 *Cor.*10.20. Thirdly, not to have falſe gods without the true, 2 *King.*17.25. Fourthly, not to have the true God neare in thy mouth, and farre from thy heart, *Eſay* Exod.5.2. 29.13. *Tit.* 1.16. but requireth us to have Jehovah the true God, and him onely and ſincerely to be our God, *Deut.*4.35.

The ſecond Commandement forbiddeth us to

to

make (in Gods worſhip) any ſhape, image, repreſentation or ordinance, whereby to worſhip God, or to bow downe, or to ſubmit to any ſuch, made by any other, *Act.* 17. 29. *Mat.* 15. 9. *Col.* 2. 23. and commandeth us to worſhip the true God truly, according to his owne preſcription. Deut. 12, 32.

The third Commandement forbiddeth all profanation, and abuſe of Gods Name, Word, & Ordinances, and requireth a reverent and holy uſe, and eſtimation of thoſe meanes, and inſtruments, whereby God hath made knowne himſelfe unto us, and requireth to be worſhipped of us, *Deut.* 19. 12. & 23. 21. and 18. 20. *Lev.* 19. 12. & 24. 11. Eccleſ. 4. 17. & 5. 1. Mat. 6.

The fourth Commandement requireth the obſervation of the due time of Gods publique worſhip, and of all holy means, whereby we may grow in grace, knowledge, and ſanctification, *Act.* 15. 21. & 16. 13. & 17. 2, 3. Lev. 23. 3. Luk. 4. 16. Eſay 56. 2. & 58. 13.

The ſecond Table containeth ſixe Commandements, all teaching love and duty to our neighbour. 2 *Table.*

The firſt requireth ſpeciall duties to our parents, governours, and all ſuperiours, that we honour them.

The ſecond concerneth our neighbours life, and good: *Thou ſhalt not kill.*

The third concerneth his chaſtity, as our owne: *Thou ſhalt not commit adultery.*

The fourth concerneth our neighbours goods: that wee ſteale not.

The fifth concerneth his good name, that we beare not falſe witneſſe, but ſpeake the truth.

The ſixth forbiddeth all luſt, or deſire to any thing that is our neighbours, and requireth us to be contented with our owne: *Thou ſhalt not covet.*

The ſumme of theſe Commandements is, to call men from all naturall corruption, or vice, unto the true God, having him in an unfained love above

above all, and our neighbour as our ſelves.

Rules touching Gods Law.

Touching the Law of God, theſe rules are to be conſidered.

As the Law was given by God, who is moſt perfect, ſo in the keeping of it is required abſolute perfection, *Pſal.* 19. *Jam.* 2.10. *Gen.* 6.4, 5. This perfection is inward, and outward.

Inward, in the Image of God, expreſſed in the underſtanding, will, and appetite of man.

1 Tim. 1.5. Outward, in the intire effect of this image ſhewed in operation, *Rom.* 7.14. *Eſay* 2.10.

Unregenerate men are utterly unable to keepe the Law, the regenerate are able to keepe it in part, but but not fully in this life, *Gen.* 8.22. *Pſal.* 14. *Eph.* 2.1. *Rom.* 7.22,23. 1 *Joh.* 1.8,10.

Seeing the Law cannot be by us perfectly fulfilled, wee may not ſeeke for juſtification by the workes of

Pſal. 143.2. the ſame, *Gal.* 2.16. & 3.10,13. *Pſal.* 39.

The common uſe which all men have of the Law, is to bind them to perfect obedience unto God, though they cannot performe it, and to rule their outward actions, and inward motions, that confuſion be not amongſt men, *Lev.* 18.5.

The ſpeciall uſe which the regenerate hath of the Law, is, 1 That they may know ſin, *Ro.* 3.20. 2 That it

Rom. 7.7. might move them to repentance, *Ro.* 7.23,24. 3 That it might move them to deſire mercy in Chriſt, *Gal.* 3.24. 4 That it may direct their motions, words, & works,

Jam 2.12. whic h by the ſanctification of the ſpirit they walk in.

The ſpeciall uſe which the unregenerate hath of

1 Joh. 5.3. the Law, is, 1 To torment their conſcience. 2 To re-

Pſal. 37.30,31. ſtraine them from outragious ſinnes.

The partition of good workes, whereof the Law is a rule, is that ſome are referred unto God, ſome to our ſelves, ſome to our neighbours.

Of Prayer. There appertaineth to the worſhip and ſervice of God

God for his perfection, wiſedome, power, and goodneſſe, the invocation, and celebration of his name.

Invocation or Prayer, is the lifting up of our minds unto God, as to a moſt bountifull and good doer, *Pſal.* 25.1. It is alſo a powring out of the hearts meditation before God, *Pſal.* 62.8.

In prayer note five eſſentiall things.

1 Who is to pray. 2 To whom wee muſt pray, 3 What things are to be asked. 4 For whom we muſt pray. 5 How wee muſt pray.

1 The Commandement to pray, is given to Chriſts Diſciples: hypocrites and infidels ſometime ſo pray, as that God heareth them, 2 *King.*13.2,3,4. 1 *King.*21. 27,28. yet Gods people only effectually receive the Commandement, and pray in faith, that is farre from the wicked, but he heareth the prayer of the righteous. Mat.6. Luk.11. Prov.15.8,29.

2 Prayer is to be made to God onely; *Mat.* 6. Say, *Our Father. Pſal.* 65.2. *Pſal.* 50.15.

Prayer is to be made holily, according to Gods will, and the directions by him given. 1 Joh. 5.14.

Prayer muſt be made with preparation, and meditation, *Pſal.* 10.17. *Eccleſ.* 5.1. The preface in the form of prayer teacheth thus much, *Mat.* 6.

There muſt be a feeling of our wants, and a fervent deſire of the thing wee would have, *Jam.* 1.5. The name of prayer, ſupplication, or deſire teacheth this. Pſal.51.17.

Prayer muſt be in faith, and confidence, as to a Father, that is willing, and in hearing able, *Jam.* 1.6. Joh.16.23. It muſt be in humility as beggers, *Heb.* 11.6. for God is in heaven, *Eccleſ.* 5.1. our kneeling and proſtrating our ſelves ſheweth this. It muſt be in the name of our Mediator. It muſt be in few words: Bable not much, *Eccleſ.* 5. *Mat.* 6. No certaine words are limited, 1 *Tim.* 2.8. 1 *Theſſ.* 5.17. In prayer wee muſt be carefull to purge our ſelves by faith, and repentance, that ſinne be not in us before the Lord, *Pſal.* 68.16. 1 Tim.2 8.

Wee are to pray for others, and not onely for our ſelves: *Mat. 6. Say, Our Father.*

The things to be prayed for are taught by Chriſt, in *Mat. 6. & Luk.* 11. whereof there are two parts, 1 Petitions. 2 Confeſſion or bleſſing. 1 Petitions, there are 6, whereof the firſt concerneth the principall end of our life and beeing, which is Gods glory, *Hallowed be thy Name.*

The ſecond concerneth the ſecondary, and ſubordinate end of our life, which is our ſalvation; *Thy Kingdome come.*

The third concerneth the principall meanes to bring us to the foreſaid ends, which is godlineſſe wrought in us here on earth; *Thy will be done.*

The fourth concerneth the ſecondary meanes, to bring us to the aforeſaid ends, which are the outward bleſſings of this life: *Our daily bread.*

The fifth concerneth the removall of ſuch lets paſt, as may hinder us from attaining the foreſaid ends, which are our ſinnes committed: *Forgive us our debts.*

The ſixth concerneth the removall of ſuch lets to come, as may hinder us, which are our future ſinnes and relapſe; *Lead us not into temptation, but deliver us from evill.*

Confeſſion, bleſſing, or thankſgiving, is for three things belonging unto God.

1 Kingdome: whereby we acknowledge his Kingly, or Fatherly right, dominion or authority, over us for ever.

2 Power: whereby wee celebrate his might, and ability to doe all that he will for ever.

3 Glory: whereby wee magnifie this moſt wiſe, juſt, and mercifull adminiſtration of all things, according to his ſoveraignty and might, for which hee is to be celebrated for ever.

Amen,

Amen, teacheth us firſt, fervently to deſire the things aforeſaid: ſecondly, to beleeve they ſhall be accompliſhed.

Hitherto of Invocation, now followeth celebration of Gods name, which is when wee confeſſe our Lord God his properties, and workes. This done two wayes, by Speech, by Song.

By ſpeech, when rehearſall is made to others, to ſtrangers, and to our children, of Gods powerfull and gratious workes. Exod. 18. 8. 10.

Of Singing.

By ſongs, when to our ſelves, or others, wee celebrate Gods workes, by Pſalmes, and Hymnes, and ſpirituall ſongs, *Exod.* 15. 1.

Songs are of two ſorts; ſuggeſted to the mind by the ſpirit and mouth of man, or preſcribed by God in his word, 1 *Cor.* 14. 26. 2 Chro. 29. 30.

Songs of holy Scripture are to be ſung in the Church; firſt, becauſe God hath given his Word partly in proſe to be read, partly in meter to be ſung, *Col.* 3. 16. 2 *Sam.* 23. 1, 2.

Songs miniſtred by the ſpirit, are to be ſung by one, 1 *Cor.* 14. 26. Songs by the ſpirit, unleſſe in extraordinary perſon, are ſubject to errour, 1 *Cor.* 14. 29, 32. Songs of Scripture are authenticke as all other Scriptures are, *Luk.* 24. 44. Secondly, becauſe God hath given men, not onely the faculty of ſpeaking, but alſo of ſinging, and all our faculties are to be uſed, in the prayſing of God, *Pſal.* 103. 1, 2. 1 *Cor.* 6. 20. Thirdly, becauſe the Church of old uſed to ſing ſuch Pſalmes, 2 *Chron.* 29. 28, 29, 30. Fourthly, becauſe all people are exhorted to ſing Pſalmes, not onely by *David*, but by the Apoſtles themſelves, *Eph.* 5. 19 *Col.* 3. 16. *Jam.* 5. 13.

The manner of ſinging, is to be holy, reverent, grave, orderly, with underſtanding, feeling, and comfort, to the edification of the Church, *Pſal.* 93. 5. and 5. 7. & 44. & 7. & 33. 2 *Cor.* 14. 15. 19. 44. Inſtruments

nients of muſicke were coannexed to the ſongs in the Temple, as incenſe to the prayers, 2 *Chron.* 29. Such ſhadowes are ceaſed, but the ſubſtance remaineth. The

Eph 5.19. Rev.14.2,3. times of Pſalmes were not preſcribed, but left to the diſcretion of the ſingers; each country therefore is to uſe the moſt decent order and manner of ſinging, according to forme given, 1 *Cor.* 14.40. *Pſal.* 93.5.

Pſal.92.1. The rules of ſinging Pſalmes are, 1 The glory of God, and celebrating his name, 2 Teaching, inſtructing and comforting our ſelves, and one another, *Pſal.* 78. *Col.* 3. *Eph.*5. 3 The allaying of our inordinate affections, of ſorrow, griefe, care. 4 The ſtirring up of good affections in us, as zeale, fervencie,

2 King.3.14, 15. 2 *Sam.* 6.15,16. *Pſal.* 57. 7,8. 5 Faculty and eaſe to learne the Lawes of God with delight, *Deut.*32.

The ſaving grace of God teacheth us to live ſoberly, in reſpect of our ſelves, righteouſly towards God, and godly in this preſent world, *Tit.*4.1,11,12.

Of mans duty towards himſelfe. Our duties towards our ſelves are:

1 Love of our ſelves, as is meet, taught all men by nature, *Eph.* 5.29. by Gods Law, *Love thy neighbour as thy ſelfe*; by the law of grace, 1 *Cor.*3. 16. & 6. 19. but immoderate ſelfe-love is vice, 2 *Tim.*3.2.

2 Sobriety, or moderation in getting worldly goods; this grace is, contentation with that a man hath, *Heb.*13.5. 1 *Tim.*6.6,8. Againſt which is covetouſneſſe, which pierceth men with many ſorrowes, 1 *Tim.*6.10. Alſo contempt of Gods bleſſings is againſt

Eccleſ.2.16. this grace, *Prov.* 30.8. *Eccleſ.*7.11.

Eccleſ. 5. 13, 17, 18, 19. 3 Spending goods gotten, neither ſumptuouſly, waſtfully, or niggardly, *Luk.*15. 14. *Prov.*31.15. but to uſe and expend them moderately, and thriftily.

4 Temperance, in eating and drinking, *Eccleſ.*10. 16,17. Oppoſite hereunto is gluttony and drunkenneſſe, which ſurfeteth the body, and corrupteth the

Rom. 13. 13. mind, and pining the body with two much faſting, or evill fare. 1 *Tim.*5. 23. 5 Con-

5 Constancie, or chastity, in the sober use of marriage, or In the holy use of single life; opposite whereunto is excesse of venery, whoredome, fornication, and burning lusts, which destroy body and soule, 1 *Cor.*6.18. *Prov.*5.8,9,11. & 13.3. 1 Cor.7.9.

6 Magnanimity or courage in enterprising hard, or laborious things, not being too bold, nor too fearfull, *Prov.* 28.1. Use of this in the warres, *Esay* 7.2,3.

Patience to beare troubles, with an equall and unbroken mind: against which are rash thrusting our selves into danger, tempting God, and feare, anger, impatience, also insensibleness of affliction, *Prov.*23.35.

8 Modesty in the moderating our desire of honour, and glory, that wee desire it not more than is meet, nor for it selfe, but for our incouragement to good, nor from evill men, but from good, and that it be for vertues sake: against which are ambition and love of vaine glory, and too much contempt or neglect of our owne good name or honour, *Prov.*22.1. Eccles. 7.1.

9 Diligent labour of the body and mind, in the sweat of our face, but without too much care of the mind: against which are excessive toyle, and sloth, *Mat.* 6.31,34. *Eccles.*4.8. & 5.17. *Prov.* 14.23. & 19.24. *Eccl.*10.18.

10 To moderate our rest, and keepe a measure in sleeping and waking, *Prov.*6.9,10,11. Eccles.2.23.

Gods Will meaneth either 1 the faculty of willing, or 2 the act of willing, or 3 the object, that is, the thing willed: In the first and second meaning, Gods Will differeth not really from his essence, or being, in the third, it really differeth, as hee willeth other things besides himselfe: In the first and second meaning there can be no cause properly assigned, for there is no cause superiour to God himselfe; in the third meaning, *vid.* the outward object or thing willed, it hath a cause of absolute necessity. God willeth *Of Gods Will.*

himſelfe onely, but of other things without himſelfe, he willeth onely of conditionall neceſſity, or moſt freely: of conditionall neceſſity, becauſe ſuch things as hee actually willeth, hee cannot but will, ſeing his will is unchangeable; moſt free he willeth, becauſe he was indifferent, by himſelfe to will this, or that thing without himſelfe.

In the third meaning, Gods will may change, as he would of old be worſhipped by ſacrifices of beaſts, but now ſince Chriſts death, hee will not ſo be worſhipped, *Joh.* 4. In the 1. and 2. meaning, Gods will is unchangeable, neither doth God begin to will that which before hee would not, nor ever ceaſeth to will that which before hee would. So it is one thing for God to change his will, which can never be; another thing to will the change of the thing, which before he would, which is often.

Queſt. Seing Gods will is the firſt, and univerſall cauſe of all things, and that cannot be changed, nor hindered, whether doth Gods will impoſe a neceſſity upon the things that hee would have done?

Anſw. It doth on ſome things, but not on all, for ſeeing his will is moſt effectuall, therfore not only are theſe things done, which he wold have done, but they are done after that maner which he would: now God would have ſome things done neceſſarily, and ſome things contingently; and therefore he hath for ſome things fitted neceſſary cauſes, by force whereof they are neceſſarily done; and for ſome things contingent cauſes, whereby they are contingently done. And ſeing his will is unchangeable, and not letted, it followeth, that not onely thoſe things are done which hee would to have done, but alſo thoſe things are done contingently, or neceſſarily, which hee would have ſo to be done: ſo things have ſuch a neceſſity, as God would they ſhould; to wit, either abſolute neceſſity, or conditionall.

Touching

Touching evill things, neither is it Gods will they ſhould be, neither is it his will they ſhould not be, but it is his will to ſuffer them to be done; it is not his will that they ſhould be, becauſe they be not good of themſelves, but by accident: it is his will to ſuffer them to be done, becauſe of his wiſedome, and goodneſſe, he can bring forth good out of ſinfull actions. Things muſt not be eſteemed as they are by accident, but as they are of themſelves.

God hath dominion over all things by creation, exerciſed as a creator: it may be called Lordly power, which he uſeth, or may uſe without any intention of the good, or profit of the creature. *Of Gods dominion, and ſoveraignty.*

Secondly, as a King or Father, which power hee uſeth of his goodneſſe, and ſufficient grace, with the intendement of the creatures good alſo, and therupon maketh atonement with men, that they might ſerve him, not ſo much of duty and neceſſity, as of free, and voluntary obedience: wherefore his commandement hath ſtipulations or duties required of us, and promiſes of further good, to be performed unto us: And the covenants of God with men are of two ſorts;

1 Legall, when upon condition of preſent, and continued obedience to all his precepts, hee promiſeth life eternall.

2 Evangelicall, when upon condition of repentance, faith, and newneſſe of life, hee promiſeth forgiveneſſe of ſinnes, and eternall life through Chriſt.

Thirdly, as Judge & avenger, which power he exerciſeth, when men forgetting or neglecting his covenant made out of his love, and grace, do ſinne, and provoke his wrath, whereupon hee inflicteth puniſhment on the bodies and ſoules of ſinners. There is not, nor can be imagined, a greater dominion, ſoveraignty, and power, than the Creator hath over his creatures; for it being abſolute, hee may nullifie, and bring to

nothing his creatures, as hee made them of nothing, if he ſo pleaſe, and ſo long as the creature hath beeing, he may command it wholly, and every part: and this power anddominion is ſo proper to God, as it cannot be to any other.

After the ſinne of man, there was due to all mankind, Gods wrath, and our eternall puniſhment: but God pitying our miſery, hath reſtored us by grace in Chriſt, whereupon ariſeth another right, and ſoveraignty, which God hath over us, not onely as Creator, but as reſtorer; in which name hee hath power to command, and wee are in duty to obey.

Of Afflictions.

God afflicteth his children:

1 For his owne Glory.

2 For their good and ſalvation.

3 For the profit of others.

Firſt, for his own glory, Iſrael was afflicted in Egypt, that his power and goodneſſe might appeare in their deliverance.

Secondly, for our good, ſeven wayes.

1 Cor. 12. 1 To humble us, and keepe us from ſinning.

2 To worke repentance in us, *Heb.* 6. 1 *Cor.* 11.

Heb. 4. 15. 3 To make us compaſſionate towards others.

4 To ſtirre us up to prayer, *Pſal.* 50. 15.

Rom. 8. 5 To try our faith and patience, *Jam.* 1.

6 To worke in us a loathing of this life, and love of a better.

7 To teſtifie his love unto us, as unto children, *Heb.* 12.

Thirdly, for the profit of others, three wayes.

1 That ſeeing our affliction they might take warning.

2 Seeing our faith and patience they might be comforted.

3 Seeing our deliverance they may be confirmed.

Two evils we muſt take heed of when God afflicteth

us.

us; first, that we despise them not, or make no use of them, *Esay* 1. Secondly, that we faint not under the burthen of them. Prov. 3. Heb. 12. 1.

Of the feare of God.

Feare is sometime by figure, put for the whole worship and service of God: *Esay* 29. 13. with *Mat.* 15. 9. sometime particularly for an affection of the heart shunning evill.

Three sorts of feare were in *Adam*, and are yet in the world: 1 The feare which he had in his integrity, which is yet in the Angels. 2 The feare which he had being falne into sinne, which is yet in devils, and wicked men. 3 The feare which he had when hee was regenerated, by the promise and grace of Christ, which is yet in all Saints.

1 The feare which he had in his integrity, is whereby he eschewed sinne, and the punishment of sinne, but without sorrow, because hee was without sinne, and free from punishment.

2 His feare, when hee was falne from God, was whereby he was afraid of punishment, but without faith, or desire of leaving sinne, and so fleeing from God.

3 His feare when he was regenerate, was whereby he acknowledging his sinne, and Gods wrath for it, he was very sorrowfull for his sinne, committed to the offence of God, and feared to sinne any more, having a care, & desire to eschew all evill, because he knew & felt Gods mercy towards him in Christ, *Prov.* 14. 17.

God is loved in respect of his goodnesse, as a Father; he is feared in respect of his power, and justice, as a Lord. The feare of the Lord is to hate iniquity, *Prov.* 8. 13. and by his feare men depart from evill, *Prov.* 16. 6. but the wicked runne into evill, and the feare that is in them is in respect of Gods wrath, and their torment, not hating their sinne, but God, who punisheth them. Godly feare ariseth from the feeling Mal. 1. 6. Deut. 25. 18. Gen. 20. 11.

of Gods mercy. *Pſal.*130.4. Sinfull feare arlſeth from the feeling of mans miſery onely, *Gen.* 3.10.

Godly feare draweth us neare to him, *Pſal.* 5.7. but ſinfull feare draweth men from God, as *Adam* fled from his preſence.

Prov.18.14. 1 Pet.1.17. Godly feare is in the Saints continually, *Prov.*23.17. Sinfull feare is by fits, when God appeareth, or when his judgements are revealed, *Eſay* 7.1, 2. but oft times the wicked are ſecure, *Ezek.*8.12. Godly feare is joyned with faith, hope, and love of God, *Pſal.* 33.18. *Prov.* 24.26. *Jer.* 39.32.40. but ſinfull is deſtitute of faith, accompanied with torment, and deſpaire.

Pſal.94.1.

1 Joh 5.4, 18.

Godly feare is an holy affection, whereby we feare to offend God, not only becauſe wee ſhall be puniſhed, but chiefly becauſe we account it moſt unworthy, and unjuſt to offend him, who is moſt great in power, and good in grace, who hath ſhewed ſuch Fatherly love, and mercy towards us: To whom be all Glory for ever.

FINIS.